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Art. I. *The Curse of Kehama*: By Robert Southey. 4to. pp. 376.
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IN endeavouring to come as near as we can to a right judgment on this performance, it will perhaps be best to let a brief abstract of the story precede the substance of the remarks we may venture to make. If they should happen to intermingle with this analysis more than we at present intend, we shall only be so much the less tedious in the latter part of the article.

It may first be noticed, that the *time* in which the events forming the action of the poem took place, is not brought within the reach of conjecture, by any circumstances bearing a relation to any known period of history. The action bursts on us without introduction or preparation, proceeds in perfect disconnexion from all contemporary agency, and in a moment shuts up, in a manner that not only does not leave a possibility of guessing at a sequel, but gives the impression that there can be no sequel. The magnificent and monstrous fable comes up to our view and goes down again, just after the manner of one of those temporary islands, which have been sometimes thrown up by submarine volcanoes, and, having risen with tremendous violence and fulmination, and exhibited a fiery and portentous appearance for a short time, have sunk at once, and left all the space mere sea, as it was before. Indeed the story, though consisting, for perhaps the greater part, in a representation of human action and feelings, is so perfectly foreign to any thing actually and simply human, that there would have been absurdity in affecting to connect it with real events, and to give it a place in chronology. It is enough for the reader to be certain as to the two extreme dates of the period, somewhere in which these matters happened. The crimes and miseries here described, are evidence that the transactions related must have taken place within the *Cali-yuga*, the fourth or iron age of the Hindoos, which commenced

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about five thousand years ago; and it should be equally evident, we think, that they cannot have taken place so lately as the middle of the last century; certainly not since the battle of Plassey; because it is impossible that such a person as Kehama should have been in India at that time, without coming in collision with Colonel Clive, who would have saved Seeva the trouble of interfering to put him down.

The poem opens with a grand funeral procession through the streets of the 'imperial city,' supposed to be in some part of Hindoostan, and the capital of the dominions of Kehama, who bears the apparently inadequate denomination of 'Rajah.' It was the funeral of Arvalan, his son, who, in attempting violence to the beautiful and virtuous daughter of a peasant, had been struck dead at one blow, inflicted in the agony of desperation by her father. The procession which conveys and attends the dead miscreant to the pile prepared without the city, is very long, is in the night, has the gloomy splendour of an almost infinite number of torches, roars and clatters with a dreadful noise of all manner of vociferation, from the whole vast multitude combined with all big-sounding instruments, and is described with eminent vigour of conception and language; an effectual hint of which may be given, by citing the lines descriptive of the appearance of the dead prince.

'In vain ye thunder on his ear the name!

Would ye awake the dead?

Borne upright in his palankeen,

There Arvalan is seen!

A glow is on his face,... a lively red;

It is the crimson canopy

Which o'er his cheek the reddening shade hath shed.

He moves, ... he nods his head, ...

But the motion comes from the bearers' tread,

As the body, borne aloft in state,

Sways with the impulse of its own dead weight.' p. 4.

Kehama comes in view, for the first time, following immediately his dead son, but not calling his name, nor joining the funeral song. With great propriety he is made to be silent, abstracted from the tumult, pomp, and thundering clamour, and grimly occupied with his own thoughts; while the beholders were secretly gratified to see their tyrant a sufferer, and not one person in all the prodigious multitude really lamented the fate of his son. After him come the two wives of Arvalan, 'young Azla,' and 'young Nealliny,' prepared, the one voluntarily, the other by constraint, to share with him the burning pile. They are attended by their re-

lations, and followed by a train of richly decorated slaves, the appointed victims of the same fire. The two persons that come next, guarded by bowmen, are the objects of most extreme curiosity, and the only objects of sympathy, to the spectators. These are the peasant and his daughter, named, in a taste sufficiently odd, Ladurlad and Kailyal. The procession reaches the bank of the river; the bier is set down near the funeral pile, which is built of sandal wood, and bestrewed with myrrh and ambergris; the music and outcry cease; a ceremony is performed in the way of ascertaining that the body is really dead; it is absolutely dead; then

—‘ with a doubling peal and deeper blast
The tambours and the trumpets sound on high,
And with a last and loudest cry
They call on Arvalan.’

Azla calmly takes her seat on the funeral pile, and sustains the head of Arvalan in her lap: Nealliny, who has not yet been one month a bride, is forced to the fatal situation, and bound to the dead man, in spite of her struggles, the desperate agony of which is described with a frightful vividness. Kehama's torch, followed by those of the Brahmins, sets fire to the pile, which is built in a kind of pit, so as to be below the level of the ground; the band of victims join in a frantic dance round it, and one by one fall into the devouring flames. The clamour and instruments of the furious rout at length sink into silence, and leave the roaring of the fire alone to be heard.

Amidst this stillness, more hideous than even the preceding tempest of noise and madness, Kehama performs, alone, some funeral rites, and calls on his son. Unexpectedly Arvalan answers and appears to him, but in such a manner as to be unheard and unseen by any one else. They hold a mournful and infernal dialogue. The son expostulates upbraidingly with his father, whom the poet makes him call ‘Almighty,’ for not having performed something of more value to his expelled and unhappy spirit, than this vain funeral pomp. Kehama retorts in anger, reproaching him for the folly of contriving to lose, by means of a stake and a peasant's arm, a life which had been ‘spell-secured’ against disease, fire, and sword. The son answers in deep complaints of misery, and implores his father to exert his irresistible influence to invest his sensitive spirit with a security against the malignant impressions of the elements, to fix him in a favourable condition in defiance of the gods, to endow him with power, and to give him the gratification of witnessing a

fearful revenge,—of which delight Kehama promises him he shall have his fill.

‘ So as he spake, a glow of dreadful pride
Inflamed his cheek, with quick and angry stride
He mov’d toward the pile,
And rais’d his hand to hush the crowd, and cried,
Bring forth the murderer!’—p. 15.

Ladurlad comes forward obedient to the call. But Kailyal seizes and clings to a wooden image of Marriataly, the favourite Hindoo goddess of the poor, grappling with such almost preternatural force, that the guards cannot drag her from it. And here comes a piece of gross impiety. The Christian poet (unless the appellation is really meant to be disclaimed) formally and seriously puts himself in the attitude of a devout pagan, and in his own person apostrophizes this member of the Indian pantheon, in language of reverence and kindness.

‘ Didst thou, O Marriataly, see their strife?
In pity didst thou see the suffering maid?
Or was thine anger kindled, that rude hands
Assail’d thy holy image? . . . for behold
The holy image shakes!’ p. 16.

The bank of the river, where this deadly struggle is maintained, gives way; and the idol, and its *protégée*, and her savage assailants, are all flung into the deep stream. Ladurlad remains to receive the concentrated wrath of the ‘Man-Almighty,’ as Kehama is gravely styled—not now by Arvalan, who might be supposed thus to apply the title of divinity consistently with his pagan principles, but by the poet himself, with a scandalous acceptance of those principles. Having fixed for some time, in silence, and with total disregard to the few pathetic expressions by which the victim implores lenity, the tyrant pronounces a curse, in the following terms:

‘ I charm thy life
From the weapons of strife,
From stone and from wood,
From fire and from flood,
From the serpent’s tooth,
And the beasts of blood;
From Sickness I charm thee,
And Time shall not harm thee;
But Earth which is mine
Its fruits shall deny thee;
And Water shall hear me,

And know thee and fly thee ;
 And the Winds shall not touch thee
 When they pass by thee,
 And the dews shall not wet thee,
 When they fall nigh thee :
 And thou shalt seek Death
 To release thee in vain ;
 Thou shalt live in thy pain,
 While Kehama shall reign
 With a fire in thy heart,
 And a fire in thy brain ;
 And Sleep shall obey me,
 And visit thee never,
 And the Curse shall be on thee
 For ever and ever.' pp. 18, 19.

The incongruity between the cantering, jingling versification, of this anathema, and its formidable import, and still more the portentous aspect and dreadful attributed power of the personage who utters it, is too obvious to require remark.

An instantaneous shock through the frame and soul of Ladurlad, evinces the efficacy of the curse. He remains awhile fixed to the spot, in a state of mind partaking both of stupefaction and dreadful consciousness : but the spectacle will be best exhibited in the poet's own exquisitely descriptive lines.

' There, where the Curse had stricken him,
 There stood the miserable man,
 There stood Ladurlad, with loose-hanging arms,
 And eyes of idiot wandering.
 Was it a dream? alas,
 He heard the river flow,
 He heard the crumbling of the pile,
 He heard the wind which shower'd
 The thin white ashes round.
 There motionless he stood,
 As if he hop'd it were a dream,
 And fear'd to move, lest he should prove
 The actual misery ;
 And still at times he met Kehama's eye,
 Kehama's eye that fasten'd on him still.' p. 19.

We have made this quotation, partly in order to take an occasion, (which however there are a great number of passages in the work that would equally, and some of them still more pointedly, have afforded,) of noticing two things in which no poet surpasses Mr. Southey. One is, the introduction of circumstances which, while slight in themselves, are adapted to give the reader a lively impression of reality

in the situations created by the poet—marking even the less obvious of the perceptions, by which that reality is evinced to the persons represented as in those situations. This is happily done, in the present instance, by the sound of ‘the crumbling of the pile,’ and the ‘showering round of the white ashes.’ This kind of beauty, recurring frequently, as it does throughout Mr. S.’s poetry, shews an imagination, in which all the ideas that are nearly related, are strongly associated. The other excellence is, that he conceives in its most specific form, and perfectly expresses in few words, the state of feeling appropriate to any imagined situation. We are content to cite as an instance, though the poem contains many more perfect ones, the passage near the end of the above extract,

‘ And fear’d to move, lest he should prove
The actual misery.’

From this state Ladurlad is roused, by the recommencing noise of the funeral orgies. He moves away from the spot, unobstructed, for the crowd every where shrinks from around him with horror; and as he recovers from his amazement, his consciousness the more perfectly verifies the full reality and weight of the curse.—But it is time to notice, that the poet gives us the hint, even by a motto in the title-page, that Kehama has rather *taken himself in* by pronouncing this curse; and in the course of the narrative it is made to confer many unthought-of advantages on the victim, amidst his misery, and recoils with vindictive operation on its author. Its first effect in Ladurlad’s favour is, that, water being harmless to him, he easily rescues his daughter, whom he descries floating down the river, clinging, in a state of insensibility, to the wooden idol. The scene that follows, displaying the wild exultation that for a few moments beguiles his misery, the appearance of his insensible daughter, his efforts to recover her, her gradual restoration to consciousness, her expressions of surprise and congratulation at finding her father alive and free, his hasty movement of impatience and anguish at hearing them, and the manner in which she is affected by the speedy and unquestionable proof of his dreadful calamity,—is in all respects eminently beautiful. Its exquisite tenderness, and its most accurate and lively painting, make the reader almost insensible, for the time, to the anti-pathetic influence, if we may so call it, of the absurd leading principle of the fable. The same powerful conception of an uncommon state of feeling, and the same rich delineation of the visible circumstances of the

scene, prevail through the next portion of the narrative, which describes the two sufferers lying on the ground almost all the day, absorbed and almost immoveable in misery. As a piece of evening devotion, Kailyal erects and worships the idol goddess; and the poet appears to help her in this service with all imaginable cordiality, expatiating for her in grateful and pathetic terms on the benignity of this heathen deity. Kailyal's devotion, however, does not amount to a persuasion that it will be of any use to remain in the neighbourhood of her idol; and, though it is night, she leads her father to wander away, at the direction of chance, hopeless of all relief, and careless of the danger indicated by well-understood signs of the recent ravages of tygers. His torment becomes more intense, as he recovers the perfect possession of his thoughts and consciousness, and as the experimental proofs accumulate, which verify, progressively, the reality and extent of the curse. At length they recline against the root of a tree, Ladurlad making a most resolute effort, for his daughter's sake, to repress the outward signs of his misery; and she fondly but fearfully wishing to attribute his stillness to a mitigation of his sufferings, permitting the short oblivion of sleep. Through complete exhaustion, she sinks into an uneasy slumber, which her father perceives; and, anxious not to oppress her with the sight of his hopeless misery, and aggravate it to himself by seeing her made a constant sharer, by being a witness, of it, gently withdraws from her, and on gaining a little distance, runs impetuously away. She awakes—vainly calls after him—and with the impulse of agony rushes forward in the direction in which she believes him gone; but a temporary cloud of extraordinary density, sometimes experienced in the east, has made the night so utterly dark, that she cannot see the ground, and is stopped violently by the bough of a tree: she leans on it in a state of overwhelming misery. All this is told and described in a manner so exquisitely pathetic, with so deep a knowledge of the human passions, and with such a striking prominence of all the images, as still completely to overpower the effect of the reader's sense of the absurdity of a representation of sufferings from an impossible cause.—The scene that immediately follows, in vigour of conception, and the power of giving by words such features and aspects to imaginary objects, as almost to make us expect we shall immediately have them glaring on our eyes, surpasses our previous estimate of the force of even Mr. Southey's genius. —Kailyal is leaning against the tree in anguish, and in perfect darkness.

'Twas like a dream of horror, and she stood
 Half doubting whether all indeed were true.
 A tyger's howl loud echoing through the wood,
 Rous'd her; the dreadful sound she knew,
 And turn'd instinctively to what she fear'd.
 Far off the Tyger's hungry howl was heard;
 A nearer horror met the maiden's view,
 For right before her a dim form appear'd,
 A human form in that black night,
 Distinctly shaped by its own lurid light,
 Such light as the sickly moon is seen to shed,
 Through spell-rais'd fogs, a bloody baleful red.

' That Spectre fix'd his eyes upon her full,
 The light which shone in their accursed orbs
 Was like a light from Hell,
 And it grew deeper, kindling with the view.
 She could not turn her sight
 From that infernal gaze, which like a spell
 Bound her, and held her rooted to the ground.
 It palsied every power!
 Her limbs avail'd her not in that dread hour.
 There was no moving thence;
 Thought, memory, sense, were gone;
 She heard not now the Tyger's nearer cry,
 She thought not on her father now,
 Her cold heart's blood ran back,
 Her hand lay senseless on the bough it clasp'd,
 Her feet were motionless;
 Her fascinated eyes
 Like the stone eye-balls of a statue fix'd,
 Yet conscious of the sight that blasted them.

' The wind is abroad,
 It opens the clouds;
 Scattered before the gale,
 They skurry through the sky,
 And the darkness retiring rolls over the vale.
 The stars in their beauty come forth on high,
 And through the dark-blue night
 The moon rides on triumphant, broad and bright.
 Distinct and darkening in her light
 Appears that spectre foul.
 The moon-beam gives his form and face to sight,
 The shape of man,
 The living form and face of Arvalan!...
 His hands are spread to clasp her.

' But at that sight of dread the maid awoke;
 As if a lightening-stroke
 Had burst the spell of fear,
 Away she broke all frantically and fled.'

There is no pretending to assign a *ne plus ultra* to the powers of poetry, that is of human genius, with respect to greatness and originality of conception, nor to say that even Milton can absolutely never be exceeded; nor is it as an example in this kind that we have transcribed this passage: but we are confident that in the power of aggravating a bold conception, by concentrating in it all the ideas, and none but the ideas, that can give it an intenser force, each of these ideas at once being perfect, in itself, and perfectly combining to give augmented vigour to the principal one,—and also in the felicity of expression, poetry has no possibility beyond it. A reader who has any power of imagination, returning, after a quick glance over the whole scene, to a more pointed attention to each of the lines by which it is presented, or rather created, will be struck and arrested by several of them, as by some touch of fascination. He will feel, that he has never seen more perfect instances of images starting alive through the diction, if we might so express it, than in the lines—‘Distinctly shaped by its own lurid light’—‘And it grew deeper, kindling with the view’—and the two lines suggesting the simile of the eyes of a statue. If the poem contains hardly another passage of such superlative excellence, there yet are many that are but little inferior; and the critic cannot well find any language that would be extravagant in the expression of admiration of the genius displayed in them.

In this extremity, the pagan providence fails not to interpose again for Kailyal; and this time it is in the form of ‘Pollear, gentle God,’ into whose fane, fortunately just at hand, the maid had run to take sanctuary, close pursued by Arvalan, who was in the very act of seizing her, in the temple, when ‘the insulted God,’ that is absolutely the image, shaped with an elephant’s head,

‘Caught him aloft, and from his sinuous grasp,
As if from some tort catapult let loose,
Over the forest hurl’d him all abroad.’

If it is asked, how the ‘spectre’ of a dead man could be the subject of this mechanical feat, the poet signifies that it had, at this time, assumed by some means a substantial ‘fleshly’ form. Now as there are in our own and the neighbouring countries spirits as vile as Arvalan, also inhabiting and actuating bodies, the moral of this part of the fiction is, plainly, that the part of the world where there are temples to Pollear is, for that reason, a much preferable country for unprotected maidens than this where Christianity forbids any such sanctuaries.—It would have been in perfect consistency if the poet had

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here, as in a former instance, called forth his own sensibility to perform, in Kailyal's name, an act of adoring gratitude to the heathen god: but the maiden's terror is made to overpower her piety. 'She tarried not to see what heavenly power, had saved her in that hour.' She hastened away, and stumbled and fell senseless under the shade of a manchineil.

Thus far we have witnessed a remarkable triumph of powerful genius. The curse of the 'Almighty Rajah' is a fancy, to which no force of poetry, ever displayed by mortal man, could give any, even the faintest shade of semblance of serious reality or possibility—or excite for one instant, in any cultivated English reader of mature age, any other sentiment than what is naturally awakened at a pure perfect absurdity, especially when fabricated and gravely offered to us by an European writer of our own times; and yet, in following the effects, consistently imagined, of this malediction, we are compelled, by main force of admirable poetry, to take thus far, an odd sort of concern in the fate of its supposed victims. This compulsory spell falls on us again in its original force, for a while, at several stages in the progress of the story.—Its power is completely broken on our coming up to the manchineil tree above-mentioned. For Kailyal, when nearly dead under its pernicious shade, is taken away by a benevolent deveta or genius, whimsically denominated a Glendoveer, and borne up to the abode of Casyapa, the 'Sire of Gods,' on Mount 'Himakoot,' which,

'From mid-earth rising in mid-Heaven,
Shines in its glory like the throne of Even.'

It is a place of semi-celestial beauty and salubrity; and the maiden, laid near a sacred fountain, which testifies more than a lover's joy on touching her hand, gradually revives, and thinks herself passed by death into heaven, while Ereenia, the deveta, holds an explanatory conversation about her with his father Casyapa. After much is said on both sides, Ereenia resolves, and as soon as he notifies the design has the sanction of the 'Father of the Immortals,' to convey her to the Swerga, the heaven of Indra. He instantly calls a 'Ship of Heaven,' a vessel 'instinct with thought,' self-moving, and having at its prow the living head of an angel. The maiden is placed in it: Ereenia, on wing, accompanies the voyage; and they soon reach the Swerga, the strange and beautiful scenery of which explains the whole object of the poet in sending Kailyal on this adventure. In her hearing Ereenia has a dialogue with Indra, whose appearance announces a mingled kindness and austerity. They discuss the measures that ought to be

adopted to avert the danger threatened to the Swerga itself by the dreadful power and designs of Kehama; the deveta venturing to reproach the god for want of decision and exertion, and expressing his determination to represent the state of the universe to Seeva himself, the highest of the gods. Indra has no objection to this, but signifies in manner gentle yet peremptory, that the maid, as being a mere mortal, though a most virtuous and amiable one, cannot be a permitted inhabitant of the Swerga; and she herself most earnestly entreats to be sent back to the earth, to be the companion, and if possible the consoler, of her miserable father. But Indra directs that she be conveyed to Mount Meru, a place, he says,

‘Below our sphere, and yet above the earth;’

to which her father also shall be brought to meet her, enjoying, for a short interval, a full exemption from his sufferings.

Our author has made a strenuous and unrelaxing effort to spread all the colours of poetry over all this portion of the fiction; and it is very mortifying to think how much instructive pleasure might have been given by a rational application of about half as much beauty of images and versification, as he has here succeeded in throwing away on this mythological inanity. Not only is this beauty wasted lamentably in being expended on such a futile and most ridiculous piece of heathenism; it is also injured, as beauty, by the nature of the subject, considered merely as matter of poetical exhibition. The subject being made up of gods, devetas, super-terrestrial mountains, sky voyages, Swerga gales, groves, and lakes, has a shewy uniformity which precludes all relief of poetical light and shade. All is fine, and gaudy, and splendid, in every direction. The whole vision is presented in one richly-coloured glare. The mind is dissatisfied, and soon tired, with this sort of beauty; in the same manner as the eye of a person who at noon-day in summer stands on a bare eminence, without any kind of recesses or shades, and looks round on a landscape all bur-
 nished with a perfectly unclouded sunshine.—There is one very spirited and ingenious attempt to break the tameness of this magnificence, by forcing or bewitching the elements to such a kind of combination and harmony, in the Swerga, as they have never been induced to consent to in the world allotted to Adam's people—where water and fire were less attended, as it should seem, for a playful self-construction to palaces, than for the uses of mills, steam-engines and stoves, cookery and washing.

' On that ethereal Lake whose waters lie
 Blue and transpicuous, like another sky,
 The Elements had rear'd their King's abode.
 A strong controuling power their strife suspended,
 And there their hostile essences they blended,
 To form a palace worthy of the God.
 Built on the Lake the waters were its floor;
 And here its walls were water arch'd with fire,
 And here were fire with water vaulted o'er:
 And spires and pinnacles of fire
 Round watery cupolas aspire
 And domes of rainbow rest on fiery towers,
 And roofs of flame are turreted around
 With cloud, and shafts of cloud with flame are bound.
 Here, too, the Elements for ever veer,
 Ranging around with endless interchanging;
 Pursued in love, and so in love pursuing,
 In endless revolutions here they roll;
 For ever their mysterious work renewing:
 The parts all shifting, still unchanged the whole.
 Even we on earth, at intervals descry
 Gleams of the glory, streaks of flowing light,
 Openings of heaven, and streams that flash at night
 In fitful splendour, through the northern sky.' pp. 65, 66.

It will be acknowledged that, as to all that belongs to diction and numbers, nothing can exceed the felicity of this passage; and that in point of elegance of architecture there is probably no other living professor of the art of poetical building that could have framed, of the same materials, so beautiful a fantasy of a structure, for Absurdity to hold its residence in, and laugh through the ethereal windows at dull Philosophy. But since it is presumable that the poem was meant for reading here in this world, even on this earth, we cannot but hold it an injudicious licence of genius, thus to represent water and fire as absolved from all the laws which we see them invariably observing, positively, and with relation to each other, in this world, where neither poets nor heathen gods have prescribed their mode of action. Admitting readily and even adding our testimony, that in the Swerga, the temper and conduct of water and fire are exactly such as here described, we cannot see any good use of an attempt to make the people of this world discontent with the less playful, more obstinate, but perhaps, after all, more serviceable spirit and deportment, of our own fire and water.

As the scenes and persons of the Swerga cannot enchant any reader for one instant into a dreaming visionary mood there would be no finding patience to stay there till the end

of the adventure but for the sake of seeing what is to become of Kailyal, who is always and every where so lovely and magnanimous, that some very small degree of interest survives to linger about her, even in the Swerga,—notwithstanding our perfect faith in an averment that falls from Indra, in one of his speeches, that no mortal has any business there. The character of Ereenia, the good genius, is formed of a certain measure of absolute goodness, without any complexity of moral constitution, or any very marked peculiarities. It is, if we may so express it, just so much pure light defined into a shape by a single outline. His personal form, his wings, and his movements, have every grace they could receive from a poet who can write such lines as the following :

‘Of human form divine was he,
The immortal youth of Heaven who floated by,
Even such as that divinest form shall be
In those blest stages of our onward race,
When no infirmity,
Low thought, nor base desire, nor wasting care,
Deface the semblance of our heavenly sire.’

While Kailyal is conveying to the paradise of Mount Meru, we are suddenly set down in the presence of Kehama, who having already sacrificed ninety-nine consecrated horses, at so many successive periods, is approaching the moment for offering the hundredth, as a sacrifice, of which the effect is to be nothing less, than to wrest the Swerga from the possession of Indra. In this curious coupling of causes and effects, the Hindoo poets fully authorise their European rival, who begins his preface by adverting to this point.

‘In the religion of the Hindoos, which of all false religions is the most monstrous in its fables, and the most fatal in its effects, there is the remarkable peculiarity. Prayers, penances, and sacrifices, are supposed to possess an inherent and actual value, in no degree depending on the disposition or motive of the person performing them. They are sacrifices upon Heaven, for which the Gods cannot refuse payment. The worst of men, bent upon the worst designs, have in this manner obtained power which has made them formidable to the Supreme Deities themselves and rendered an *Avatar*, or Incarnation of Veeshnoo the Preserver, necessary. This belief is the foundation of the following poem.’

The preparations for the sacrifice are managed with great address to stimulate expectation, and yet prevent the smallest surmise of what is really to happen. There is a very full description of Kehama's waiting for the moment, rising, going to the altar, and taking the axe, while the wild horse made to approach by two vast lines of archers, who gradually close in and contract the area in order to impel him on. He

must not have been profaned by the touch of any human hand; for that would destroy the merit of the sacrifice. Just before the fatal moment, a man darts into the area, through the lines of archers, unhurt by a shower of their arrows, seizes the horse's mane, leaps on his back, and with frantic cry and gestures gallops round the area, while the tyrant clasps his hands in agony. Here the poet again triumphs imperially over, at once, the unfortunate quality of his subject, and the repugnance of his coldest reader, who is surprised into exultation by this sudden intervention of Ladurlad, empowered for this vengeance on the tyrant, solely through the effect of the tyrant's curse. Ladurlad, however, is disappointed in his hope that the Rajah's anger would inflict death. In his utmost fury Kehama is not betrayed to forget that this would be a favour. As the greatest possible revenge, he dismisses the offender under the continuance of his curse; but makes a horrible massacre of the archers for not having prevented him from forcing through their ranks.

The sufferer, wandering away, goes unconsciously in the direction to his own former habitation. Entering its melancholy solitude, looking at the flowers in the garden, and at the marriage bower, finding the domestic fowls that Kailyal used to feed flocking around him, and hearing the sounds of thoughtless mirth from a distant crowd of people, he is made to feel a succession of afflictive emotions, excellently conceived and discriminated, and intermingled with images, most happily painted, of the various objects which excite them. Being powerfully reminded of Kailyal, he pours out a fervent prayer for her to Marriataly; and our worthy venerators of the Hindoo gods will be excessively affected and grieved, that it should be precisely in this act of 'religion' that he is broken in upon by the 'fiendish' visage and laugh of Arvalan, scoffing at his prayer. He glances round for some instrument of offence, and happens to find the very stake with which he had disembodied that fiend; but it is ineffective against the 'impassive shade,' which renews its laugh, and concentrates without the aid of a lens or mirror, a quantity of sun-beams making the focus fall on Ladurlad with such a power as to reduce the stake instantly to ashes, the man himself however being, by the 'fire in his heart and brain,' rendered invulnerable to all other fire. But Arvalan next raises a storm of sand which overwhelms and almost suffocates him wherever he turns. Down in a moment comes Ereenia with his hangings drawn, sends the fiend, who is represented as *not* impassive to this attack, howling away; then calls the 'Ship of Heaven

and Ladurlad is instantly in the delicious gardens of Mount Meru, where he finds his daughter and his wife.

It may be worth while to notice, in passing, that Mr. Southey, in adopting some of the Hindoo fictions, neither regards himself as under any obligation to keep in view the general scheme of the mythology, nor acknowledges the duty of strictly conforming to the orthodox standard in his manner of exhibiting these detached parts. He takes out any piece of fiction that he can most advantageously turn into English poetry, leaves out of it whatever he dislikes, adds whatever he pleases, and, for the convenience of versification, transforms the most venerable and established names. Thus all the bearings of these fantastic scenes and objects, as relative to the Brahminical system, are confounded, and indeed totally lost. When, in imitation of a much greater genius, he takes Christians to the top of an exceeding high mountain, Himakoot, for instance, or Meru, he not only fails to shew, in regular perspective, all the kingdoms of the Hindoo mythological world, and the glory of them; he also fails to enable the tempted spectator to form any judgement, or probable guess, as to the boundary and the cardinal points of the wide scene, and as to the real locality, relatively to these points and to one another, of those objects which are made visible above the mist that covers all but so much of the immense region, and gives a dubious colour to what it does not conceal. Here we are, as we are told, on the top of Himakoot, or Hemacuta, and yonder appears what we are told is the more elevated top of Meru, and somewhere beyond the clouds is the Swerga; but we are made never the wiser, as to what parts of the Purana universe these lofty and magnificent positions occupy or constitute—as to what there is contiguous to them or between them—or as to the degree of excellence of one above another. Now, though, in so far as the tempter's object, the captivating of the spectator's mind by the beauties and wonders of the heathen scenery, is defeated by this exhibition of broken and misrepresented pieces, which no human imagination can combine into a picture, we are sincerely glad; yet we think the said tempter has herein flagrantly violated the just laws of poetry. It is surely required, of an European poet at least, that when he undertakes to figure forth scenes and personages, he should have in his mind some defined economy of existence, to which they may belong; that the circumscription and principal lines of this economy should be clearly brought and kept within the view of his readers; and that the fictions should be in strict conformity

with the laws of this economy, and capable of being so referred to their proper place in it, as that the reader's mind can glance from one to another, and from each of them over the whole breadth of the system, with a ready apprehension of *whereabouts he is*, if we may so express it, in this poetical world, at each successive stage of the fictitious relation. It may be a matter of perfect indifference whether the ideal economy, within which the poet chooses to place the scene of his action, be one of the heathen mythologies; or be formed of parts drawn from several of them, and so modified as to combine into one consistent scheme; or be formed of a combination of some parts of them with creations of the poet's own fancy; or be purely and entirely a creation of that fancy. All this may be left to his choice or caprice, the only grand indispensable rule being, (we are here setting aside all moral and religious considerations) that whichever of these he chooses, he must make it an intelligible and orderly economy—a world of which the reader's mind can comprehend the general constitution, the disposition and relation of the parts, and all the chief arrangements. This rule has been so little regarded in the present work, that, in trying to follow out the fiction, the reader often finds himself *in no world at all*. His imagination labours and despairs amidst a chaos of large crude fragments of Hindoo mythology, (exhibiting indeed in this broken state not a more complete disorder than they would if put together) intermixed with pieces of this real world of earth, and not brought in the least degree nearer to a congruous or intelligible scheme by being, many of them, transformed from the genuine Hindoo absurdity, into a spurious absurdity of the poet's own. In short, there will not be one person among all the readers of this work, that, on coming to the close of it, after having most attentively followed the poet to Himakoot, to Meru, to the Swerga, to the 'Worlds' End,' and to Padalon, will find his imagination possessed of any thing like a comprehensive view of these scenes, with what they respectively contain, disposed in their relative order, and forming one grand scheme.—This would be fatal, infallibly, to the interest of any work of the greatest possible genius. There may be the greatest admiration of beautiful parts, there may be also the strongest perception of the richness of imagery spread over the whole chaotic assemblage; but in spite of all this, the mind will revolt irrecoverably from a work which confounds its best exertions to form within itself the order of the scenes which the work calls it to contemplate. It is barely worth while to observe, that all the great epic poets, (of Europe,

we mean) of ancient and modern times, have maintained, in their representations of ideal worlds, that principle of order which requires even the boldest and wildest creation of fancy, to be shaped according to a systematic and comprehensible scheme. Were it possible that any reader, while displeased at formless exhibition of unjoined pieces of mythology, should yet be so captivated with the quality of the material, as to resolve that he absolutely *will* know something about the *system* from which these precious but here adulterated fictions have been obtained—it will be fair to suggest the question to him, whether he is sure of fifty future years of life, and health and leisure; whether, being sure of that, he can be confident of his unconquerable perseverance so long in daily laborious research; and whether, this also being out of doubt, he is certain that no worthier use could be made of his life. Even if he were content to live without a knowledge of the system, and his curiosity aspired no further than to a clear and full understanding about the Swerga and Mount Meru, it is right he should be apprised of the previous necessity of securing himself a long vacation from business and all other studies; as he will find that our erudite orientalists are exceedingly reserved in their communications about the Swerga, and will be convinced, on looking into a most learned essay in the eighth volume of the Asiatic Researches, that the questions respecting the locality, the shape, the occupants, and the precincts, of Mount Meru, will demand an investigation several years long at the least. The ordinary doctrine, given out in a very vague way, calls the Swerga the heaven of Indra, and makes Meru the north pole and polar regions, where this same Indra has a delightful paradise, a splendid palace, a junta of gods, a stupendous elephant, and a car which the poet professes to have taken as the model for his 'Ship of Heaven.' Whether there be any ices there, but what are prepared in cellars to regale the gods in hot weather, and whether the Swerga is to be found any where else than in the park and gardens round the palace, is not deposed with any thing like the precision which is desirable in such important questions.

It is probable enough, however, that Ladurlad cared as little as we do *where* this mount Meru should be, so long as he there felt himself comfortably out of the reach of Kehama. We find him rid of his sufferings, and with delightful sensations rushing in upon him on all sides. One of the first of them is from his hand being in the water of a 'blessed Lake,' on the bank of which the Glendoveer lays him down. This lake is formed by the Ganges, at a middle stage of its descent

from heaven. The whole course of the descent is traced in meanders and cascades of most elegant verse; and the poet relates, in his own person, and with a religious gravity, the origination of this river from the sweat which started on the face of Seeva, in the moment of his fright at the dreadful effect produced on the universe in consequence of the shutting of one of his eyes by the finger of his spouse Parvati, in her wanton playfulness. We will transcribe the lines to shew what progress Mr. S. judges the people of this island to have made in good sense and good taste, by the aid of all their schools, colleges, churches, and libraries.

‘ A Stream descends on Meru mountain;
 None hath seen its secret fountain;
 It had its birth, so sages say,
 Upon the memorable day
 When Parvati presumed to lay,
 In wanton play,
 Her hands, too venturous goddess, in her mirth,
 On Seeva's eyes, the light and life of Earth.
 Thereat the heart of the Universe stood still;
 The Elements ceas'd their influence; the Hours
 Stopt on the eternal round; Motion and Breath,
 Time, Change, and Life and Death,
 In sudden trance opprest, forgot their powers.
 A moment, and the dread eclipse was ended;
 But, at the thought of Nature thus suspended,
 The sweat on Seeva's forehead stood,
 And Ganges thence upon the world descended,
 The Holy River, the Redeeming Flood.’ p. 94.

A blooming bower appears to spring up of a sudden (the poet says the ‘earth builds it up’) round Ladurlad, his daughter, and the Glendoveer. Yedillian, the beloved wife whom Ladurlad had long since lost by death, is added to the happy company, with circumstances of extreme tenderness; the description of which is followed by a declamation, in a somewhat inferior style, on the continuance, perfection, and perpetuity of love after death. Kehama's victim, in this happy sojourn in a region beyond the power of the curse, does not forget that he is soon to feel again its malignant force. But Ereenia enlarges splendidly on the power and goodness of the gods, the Avatars of Vishnoo, and the certainty of a final triumph and recompense to invincible virtue. And, notwithstanding that it is declared expressly, at the distance of only two pages, that ‘all in Heaven and Earth’ but this very Ladurlad, had ‘stood mute in dolorous expectation’ on the occasion of the sacrifice which Kehama had so nearly completed,—notwithstanding this, Ladurlad, in contemplating

the power and justice of the gods, becomes wonderfully strong in 'Faith;' a quality or virtue which, as we can recollect, appears with grand distinction in a Book which was sent to drive pagan gods and their worship from the earth, and which therefore, we submit, will give little tolerance to a language like the following, as applied by a poet, instructed in Christianity, to a supposed confidence in Vishnoo and Seeva.

' So to Ladurlad now was given
New strength and confidence in Heaven,
And hope and faith invincible.' p. 102.

' Thus was Ladurlad's soul imbued
With hope and holy fortitude.'

' Faith was their comfort, faith their stay.' p. 103.

While Ladurlad is thus edified by contemplating the gods as to be *his* deliverers from Kehama, the gods are edified and comforted marvellously in contemplating him as having been *their* deliverer from the identical Kehama. Sundry of them approach, in the air, the happy bower, to look at this saviour of the divine immortals from a Rajah of flesh and blood. As might be supposed, however, their attention is almost as much attracted by the charms of their deliverer's pretty daughter; and having learnt a little of the characters of those gentry, by means of translations of parts of the Hindoo 'Sacred Scriptures,' we are warranted in attributing her safety to any thing, rather than their gratitude or their honour. Perhaps they were looking forward apprehensively to the next hundredth horse of Kehama; the accomplishment of which sacrifice indeed it would hardly be worth Ladurlad's while to defeat by another opportune intervention in favour of such a set of villains. From whatever cause, they forbear all injury or insult in the present instance; except that it is fairly impossible for Camdeo, the god of love, to deny himself the sport of aiming just one couple of shafts at Ereenia and Kailyal. The former is struck with the arrow, but calmly and sincerely derides the archer. At the instant that the other shaft is pointed at Kailyal, the string breaks, fortunately for her, as it is meant to be intimated, but rather unaccountably, as it is made of *bees*, linked together by the legs. The pieces of this broken bow-string dart away instead of the shaft, to Kailyal, and delighted play and 'buzz about her.'

Mischief is aimed at the inhabitants of this delightful abode from another quarter. Arvalan, after being sent off tracked and howling by Ereenia, had recourse, not for the first time, to Lorrinite, a dreadful enchantress, demanding to

be informed where he might find his escaped prey, and to be furnished with arms and armour of proof against her celestial guardian. It may well be believed he can hardly make a demand which she cannot satisfy, when it is seen by what means she discovers to him Kailyal's asylum.

' At this the Witch, through shrivell'd lips and thin,
Sent forth a sound half-whistle and half-hiss.

Two winged Hands came in,
Armless and bodyless,
Bearing a globe of liquid crystal, set
In frame as diamond bright, yet black as jet.
A thousand eyes were quench'd in endless night,
To form that magic globe; for Lorrinite
Had, from their sockets, drawn the liquid sight,
And kneaded it, with re-creating skill
Into this organ of her mighty will.
Look in yonder orb, she cried,
'Tell me what is there descried.' p. 116.

What he describes, is, of course, a picture of the top of Meru, with its bower, and the happy inhabitants, each of whom he instantly recognises. He takes the arms and armour of infernal fabric brought by Lorrinite, and eagerly ascends her car of adamant, fixed over the backs of two mighty dragons, which, directed by him, dart upward with inconceivable force. He is in sight of the palace and bowers of Indra, and exulting in demoniac anticipation, when, coming to a level with the zone of adamantine rocks round Mount Meru, the car is seized and drawn by an irresistible attraction: the dragons cannot take it upward another inch: they, and it, and the demoniac, drive, and whirl, and rage away, till they dash against the rocks; and the miscreant falls ten thousand thousand fathoms, pitching into 'an ice-rift, 'mid the eternal snow.' 'There,' as the poet says 'let him howl,'

' Groan there, . . and there, with unavailing moan,
For aid on his Almighty Father call.'

We think this catastrophe is a little emblematical of the fate of genius, when exerting its vigour on such subjects as this. Can the poet imagine a possibility of pleasing any one mortal by all this idle devilment? He cannot know so little of the intellectual taste of the times, as to suppose that, because there are some cultivated readers who are disposed to look into the romance and poetry of the darker ages of Europe, and are considerably interested in observing what silly monstrosities, in the way of magic, apprenticeship of devils to witches, and a hundred various modes of infernality, were capable of being made popular amidst the wretched

barbarism and superstition of those times, therefore a new story of the same sort, made up and told, with the same earnest gravity, in the year 1810, can excite any other sensations than the most intense disgust and contempt. It is in a poet's power, as we are certified by the present instance, to effect his own transmigration back into a monk or minstrel of the rudest age, or even into an ancient Brahmin poet-laureate to the thirty-three millions of gods. But really in that case he must be contented to sing to his adopted contemporaries. He will not be able to take back with him his actual contemporaries of the nineteenth century—excepting, perhaps, Messrs. Twining and Scott Waring. Assuredly, the generality of the people of these times will peremptorily decline putting themselves into a condition to be delighted with the story of a woman, plainly a real human female, who, at the price of delivering herself up to a legion of 'fiends', was empowered to command their services for all malicious operations; who, by her connexion with them, became a kind of living embodied 'hell', shooting from her eyes a quintessence of 'venomous' spirit which blasted all animal and all vegetable life; whose approach made the 'dry and mouldering bones in the grave' 'sweat with fear;' who formed, for the purpose of human destruction, a league with the *Calis*, the 'Demon Queens,' presiding over the Hindoo cities, and a partnership with 'Sani, the dreadful god, who rides abroad upon the king of the ravens,' to relieve him in the toils of killing; who directed with her finger or her word the operation of earthquakes, plagues, locusts, floods, and drought; who could make a magic oracle-glass of the extracted 'liquid sight of a thousand human eyes;' whose stable was a den of yoked dragons; and who had and did many other most prodigious things, according to the evidence given in this volume. To think that amidst the beams of the sun and moon, the light of the Christian religion, and the sense and philosophy of modern Europe, a genius like Mr. Southey's should be solemnly employed in business like this!

It will be most proper, we think, to reserve the remainder of this eventful story, and our intended general remarks on the poem itself, for the next number.

Art. II. *Sermons and Extracts*, by Edmund Outram, D. D. Public Orator of the University of Cambridge, and Rector of Wootton-Rivers, Wilts. 8vo. pp. 65, and 288. Cadell and Davies, 1809.

WE cannot better state the design of Dr. Outram's *outré* volume, than by introducing the general table of its contents, as it appears in the title. 'I. *Two Sermons*: 1. On

' the increase of Separatists, &c ; preached at the primary
 ' visitation of the lord bishop of Salisbury, 1808, and publish-
 ' ed by desire of his lordship and the clergy. 2. On lay-
 ' ing the foundation-stone of Downing College ; preached
 ' before the University, and published by desire of the Vice-
 ' chancellor, heads of houses, and other members of the se-
 ' nate. II. *Extracts*, illustrative of the pretensions and de-
 ' signs of those who have of late, either wholly or in part,
 ' deserted the established church ; made chiefly from the
 ' writings of Arminian and Calvinistic methodists.'

As we wish to confine the attention of our readers to the main subject of inquiry in this singular publication, we shall get rid of the *second* sermon as expeditiously as possible, by remarking that it has no connexion whatever with the other parts of the volume ; that it is a solecism in language to call it a sermon, because it is utterly devoid of religious sentiment ; and that as an oration it is to the last degree meagre and puerile. The *first* discourse is more worthy of our regard, on account of the peculiar importance of its subject, and the vast collection of scattered and disjointed fragments by which its various positions are ostensibly supported. On the question respecting the reasons or the right of separation from the ecclesiastical establishment of our country, we shall obtrude no discussion : the neutrality of our work forbids it, and the allegations of Dr. Outram do not necessarily involve any inquiry on the subject. The principal scope of his assertions and references, is directed to those doctrinal opinions and religious feelings, which the separatists consider as forming no part of the grounds of their secession, but as identified with the essential peculiarities of christianity itself. In making this statement, we by no means intend to assert, that all those opinions, and the feelings arising out of them, have the genuine warrant and stamp of sacred authority. With the "gold, silver, and precious stones," we confess there is much "wood, hay, and stubble ;" and if the flame which destroyed these articles of flimsy texture, did no injury to the form and substance of the more valuable materials, we should not regret the conflagration. But, while error and imperfection are the properties of humanity, we may expect the purest system of truth to receive some corrupt admixture from their defiling contact. It cannot be supposed, that just ideas of the proportions and symmetry of that system, of the true relations of the parts to each other, and of the combining principles by which the "whole is fitly framed together," should be possessed by every individual among those who sin-

cerely admire and zealously defend it. The archetype, from which a man may derive the shape and appearance of his conceptions, may, in many instances, differ widely from the original and natural configuration of things; and to a more rational observer they may appear monstrous and deformed. Still the main features of resemblance may be preserved: that truth which sanctifies and saves, may be, with all its unnecessary adjuncts, the operative principle of action—the basis of character—the “rejoicing of the heart.” Such, however, is often the accidental connexion of these imperfect and erroneous opinions with the doctrines of inspiration itself, that, in trying to effect their separation, the mildest treatment will always be found the most successful. Apply the severe caustic of satirical and censorious exhibition, and in removing the excrescence, you will endanger the vital interests of religion. A superficial observer, who has little principle, and less sense to guide his inquiries, will be apt to blend in one mass of confusion the precious and the vile, and direct his hostility or derision against both. On the mind of the man who has formed the unhappy association in question, it is more than probable the effect will be to increase, rather than diminish, his attachment to his exceptionable peculiarities. The remonstrance of a friend might have slackened his hold of them, but the opposition of an enemy will give firmness and tenacity to his grasp. It may have a still more pernicious influence. He may at length imagine his errors to be as sacred as truth; and confound his enthusiasm with his devotion. In either case, the effect is a consummation to be dreaded. It confirms in one instance the power of irreligion, and augments in the other the force of prejudices, which only the genial influence of kindness could dissolve.

In the sequel of our remarks it will be seen from what motives and with what intentions the ‘*Sermon and Extracts*’ by Dr. Outram were published to the world. He approaches armed at all points, and with a mien of the most resolute hostility. On no previous occasion, we will venture to affirm, has the public orator of the University of Cambridge, displayed so much of the ardour and profusion of his eloquence. Fascinated by the attractions of episcopal grandeur, he seems to have summoned memory, invention—all the faculties, in short, conducive to oratorical effect, and centered them in one splendid effort. As Longinus says of Cicero, ‘like a wide conflagration, he devoured and spread on all sides,’ till, at length, ‘by successive additions of proper fuel, he was nourished up to a raging violence.’ He tells his reve-

rend auditory of the 'boundless enthusiasm' of the separatists—their 'sectarian animosity and ambitious zeal:'

'They labour,' he says, 'to attract and allure by every novel mode of expression and gesticulation; by harangues and invectives, addressed not to the reasoning faculty, but to the senses and passions; by representations of the new birth, and exhibitions of its pangs, often painful to the feelings of humanity, or disgusting to common decency and common sense.' 'Discarding the narrow policy of avowing themselves as an insulated sect, they at once projected a mighty hierarchy, that should swallow up almost every religious denomination in itself; an empire of conscience, *that should be not less extensive than the warmer passions or intemperate appetites of mankind!* To enforce their pretensions, by the reputation of superior sanctity, they renounced the *harmless pleasures, and useful gratifications* of society.' 'They retired with their hearers to the trackless wilds of inward feeling, and the dark defiles of metaphysical perplexity. Secure in these retreats, they issued forth their decrees. They proclaimed the *indulgences and rewards*, that awaited the sons of guilt and wretchedness, who should at the very last extremity receive the doctrines which they preached. They published their pretensions to a divine mission, and even to *miraculous gifts*.' 'They boasted, like the sectaries of former days, that they were to be regarded before all others as the people of God:—as men for whom the storm was stilled, and the weapons of destruction turned aside.'

Again, in a style of eloquence transcendentally sublime, and big with horror inexpressible, he reminds us of the 'frantic yells of fanaticism,' and represents that fanaticism as a

'wild and discordant mass of sentimental proofs and metaphysical artillery; which may indeed burst forth and bear down all before it, *but will be soon lost in clouds and darkness, and leave millions of unhappy sufferers, eager to embrace the overtures of any champion, who shall deride the name, and detest the sovereignty of Christ!*' pp. 26—34.

From these 'extracts' we may easily learn, what is the temper of Dr. Outram. Through the distorting medium of prejudice, the simplest facts start up before him into immeasurable enormity. Admitting the truth of *his* representations, one would imagine that the 'separatists' had formed a systematic confederacy against the empire of reason, the dictates of conscience, and the throne of God. They are impostors and enthusiasts of the worst description—combining in their character all the subtlety of the one, with the force and energy of the other. Their influence is as pernicious as their designs. The fair fruits of morality are withered and blasted by their touch. Claiming the highest privileges, they are guilty of the lowest vices, and deserve nothing but derision, contempt, and extirpation! Is it possible, we seriously inquire, that the public orator of Cambridge, should believe his own inflated exaggerations? Or has the 'raging

violence' of his rhetoric, carried him beyond all the bounds of soberness and truth? There is, to be sure, an effervescence of feeling, a redundancy and amplitude of description, which we tolerate in a professional declaimer, whether he is the advocate or the antagonist of a cause. An impartial and reflecting hearer is always prepared to make those needful qualifications and deductions, which the contrariety or deficiency of evidence may require. He knows that, according to oratorical licence, much more is said than is meant; and that allowance must be made for those hyperbolical expressions, which the ardour or irritation of the moment may inspire. Probably by this rule of interpretation, we are to understand the rhodomontade of Dr. Outram.—A Sermon indeed is a solemn affair. The sanctity of the place, and the object for which the assembly is convened, seem to demand the most rigid government of every feeling—and the suppression of every statement inconsistent either with truth or propriety. A conviction of the responsibility of the preacher, should, one would think, be predominant over every inferior consideration, and subdue the temper and imagination to its sacred rule. In the case before us, however, we witness a total violation of congruity, and all its corresponding feelings. The preacher is lost in the 'public orator.' The pulpit becomes a forum, where we behold a clamorous disputer on one side of the question saying all the hard things in his power, in the finest style of abuse, against an obnoxious party—and in the hearing of biassed and partial judges, who, as soon as he has finished his articles of impeachment, thank him for his harangue, and request him to make it public for the good of the community. If the reverend declaimer really *believes* all he has alledged; if he thinks the separatists have indeed projected the mighty scheme of domination, which seems so much to alarm him—that, as public bodies of dissentients, they pretend to miraculous power—that millions of men will become unhappy sufferers through their intriguing machinations—and that, at length, these same separatists are to be considered as insidious, disguised enemies to the Christian faith, virtual and effectual auxiliaries to the hosts of infidelity, against the name and sovereignty of Christ:—If the doctor can credit *bona fide* these monstrous accusations,—we have nothing to do, but to leave him to his credulity.

For our own part, we can honestly aver, that we are neither 'Arminian' nor 'Calvinistic methodists'; though we avow with cordial sincerity our attachment to those doctrines, which both these sects profess to receive, as according with

the articles and homilies of our national church. We are free to confess, that each party may hold opinions not entirely consistent with those standards, and may in some instances maintain them with pertinacity and prejudice. But we think that their *general* agreement with the explicit sentiments of our venerable reformers, should itself be a sufficient reason for the exercise of christian charity; and should, at any rate, shield them from that overwhelming contempt and obloquy, with which they have been assailed by such ecclesiastics as Dr. Outram. Where the dim vision of that reverend orator beholds nothing but palpable deformity, from which he shrinks with horror and disgust, we can see much to make us "rejoice." Their zeal indeed, like that of others, may not be always "according to knowledge;" and they may have, no doubt, their portion of bigotry and malevolence. Still they are "going about doing good." The Dr. himself must have seen or heard of some instances of unquestionably useful exertion, by which the "sinner has been turned from the error of his way," and those who before were pestilential, by their habits and example, have become "holy in all manner of conversation." Let such instances of success be willingly acknowledged, and the moral influence of their labours, on the lower classes of society in particular, be attentively considered; and though they may not "walk with us," far from calling down fire from heaven upon them, let us rejoice that "Christ is preached," even by the uncanonical sons of nonconformity and methodism. Had the sentiments of Dr. O. been congenial with this spirit of comprehensive liberality, he would not have sallied forth with the torch and the war-whoop of persecution. Instead of appealing to the worst passions of human nature, and employing the language of studied insult and angry irritation, he would have tried to conciliate, when he could not convince; and have lessened rather than widened the breach between the church and the separatists. Some wily dissidents will even feel obliged to him for his provocation. They will confirm themselves and their adherents in attachment to the cause they have espoused; and succeed in converting the neutrality of the timid and irresolute into avowed opposition, by reminding them, that their enemies will give no quarter to any whom they have once suspected, but consider them as, after all, only 'false brethren, who under the mask of friendship are draining the very vitals of our establishment.' Such intemperate advocates as Dr. O. always ruin the cause they mean to serve, and promote designs which are precisely opposite to their own.

The large collection of *extracts*, occupying nearly three hundred pages of the volume, is made chiefly from the letters of Whitfield, the journals of Wesley, and the Evangelical and Arminian magazines. Occasionally, some quotations are introduced from a few Scotch divines and English episcopalians, supposed to be favourable either to the 'Calvinistic' or 'Arminian methodists.' The various topics to which these extracts refer, are regularly arranged in thirty-one sections, and are considered by the compiler as a systematic detail, of what the separatists believe and practise. On some of the points thus illustrated and exemplified, we have no hesitation in conceding, that much ignorance, prejudice and fanaticism were abundantly manifested. *Fas est ab hoste doceri* is an old maxim,—and we hope the present generation of methodists will profit by the exhibition. Whatever good, however, they may derive from this exposure, they will feel no gratitude to Dr. Outram. A sense of obligation is annihilated by avowed hostility, even when it is indirectly productive of advantage. On other subjects respecting which their opinions are here disclosed, they will feel neither the conviction of error, nor the consciousness of shame. Garbled and mutilated as most of the passages are, in which some of their most important sentiments are recorded, they will rejoice in any testimony, however feeble, to their value and efficacy. If every statement be not distinguished by scholastic accuracy, they will recollect by what venerable authorities the doctrines themselves have been supported, and by what force of reasoning they have been defended; and this will console them amidst all the imperfections of modern advocates.

It must immediately strike a reflecting person, on the most cursory perusal of these extracts, that the mode of attack is extremely disingenuous and ignoble. Severed from their connection in the documents from which they are taken, we are deprived of that which is essential to the forming a correct estimate of the whole. Besides, it is the easiest thing imaginable to construct a series of charges against an individual or a party, if insulated quotations, arranged too at the caprice of the accuser, are to constitute the basis of proof. On this principle of arraignment, we might impeach the sacred writers themselves. And here, by the bye, we are reminded of a passage in the beginning of the first sermon, in this very volume of Dr. Outram, which is applied, and with great propriety, to the false method of interpreting the scriptures, by resting doctrines on single and unconnected quotations.

'When men have once devoted themselves to their darling tenets they

argue as if they had yet to learn, that what seems to be absolute in expression is often conditional in sense; that, in many instances, where the whole stress appears to be laid upon some one leading principle, it is not to the exclusion of those moral effects or kindred virtues, with which it is generally declared to be connected. They scruple not to interpret without reference to the immediate context, which would, if properly attended to, lead to the true import of the passage; or else, without regard to other passages, which, if the interpretation contended for be established, must be either to the greatest degree depreciated, or utterly neglected.' pp. 2—3

It is impossible not to perceive the pertinent application of this censure to the Doctor himself. The rule for which he contends is founded on self-evident principles—and is obviously just as requisite to a right understanding of merely human, as of inspired authors. We are therefore not a little concerned to observe it so glaringly violated by the compilation before us. Were we disposed to follow the example of Dr. Outram, we might present to the world a collection of 'extracts illustrative of the opinions, pretensions and designs of those who' never 'deserted the established church, made chiefly from the writings' of bishops, rectors, vicars, and curates. Amongst those whose attachment to the hierarchy was never doubted, we could find as great diversity of sentiment, on almost all points of doctrine and practice, as ever separated the various classes of non-conformists from each other. We should find some arrant fanatics as any that belong to the Quixotic corps among the methodists, and others as heterodox as the "rational dissenters." Should we compile from the works of Hall, Ken, Hooker, Tillotson, Clarke, Whitby, and Fellowes, a system (if such heterogeneous materials could be formed into a system) of religious opinions, what 'discordant mass of sentimental proofs and metaphysical artillery we should combine 'together! How soon we should be lost in 'clouds and darkness!'

It excited in us little surprise to find the Doctor himself a *doctrinal* dissenter from the 'established church,' and admitting opinions in direct opposition to the uniform tenor of its articles and liturgy. The idea of justification by faith alone seems to be as obnoxious to him, as it is to many of our modern dignitaries; notwithstanding the explicit language of scripture, and the accordance of all the reformed confessions on this important subject. We contend as earnestly as Dr. O. for habitual and operative piety,—or a principle of holiness, intimately and inseparably connected with true Christian faith. But we must not confound the principle with its effects. Nay we hesitate not to assert, that though true faith is certainly and invariably productive of moral

charity, it is not, even as a principle of holy action, that becomes the medium of acceptance in the sight of God. Its efficacy in that relation is derived, not from its inherent virtue or positive influence, but from the object to which its exercise is directed, and the wise constitution of the plan of human redemption. "It is of faith," says the apostle Paul "that it might be of grace." But how can the pure unmerited favour of God, which is the only scriptural idea of *grace*, be manifested in the Christian economy, if acceptance depend, either exclusively or in part, on the sincere obedience of an imperfect creature? Here, be it understood, we are speaking of *acceptance* only, and not of final salvation. In order to the future enjoyment of the "heavenly inheritance," there must not only be that which constitutes our claim and title, but, that the sacred writers emphatically term a "meetness for it." Hence arises the necessity of moral qualification, not that we may *obtain* the favour of God, but that we may *enjoy* it. This is not an arbitrary distinction, assumed to meet the necessities of a system; but, in our view, distinctly implied, and repeatedly expressed in various passages of the new testament. Faith, in relation to the former object, is the sole exclusive medium of justification, and in connection with the latter, "worketh by love, purifieth the heart, overcometh the world," and thus constitutes the principle and source of Christian holiness. 'True it is,' says Archbishop Leighton, 'that faith purifies—and all graces flow from it; but in this work of justifying the sinner, it is alone, and cannot admit of any mixture.' 'It is a childish cavil' affirms one of still higher authority, the judicious Hooker, 'wherewith in the matter of justification our adversaries do so greatly please themselves, exclaiming that we tread all Christian virtues under our feet, and require nothing in Christians but faith, because we teach that faith alone justifieth; whereas, by this speech we never meant to exclude either hope or charity, from being always joined as inseparable handmates:—but to shew that faith is the only and which putteth on Christ for justification, and Christ, the only garment which covereth the shame of our defiled nature, hideth the imperfection of our works, preserveth us blameless in the sight of God; before whom otherwise, the weakness of our faith were cause sufficient to make us culpable, yea, to shut us from the kingdom of heaven.' Would to God our "ecclesiastical polity" were always defended by such advocates as Hooker! We should not then have heard of such a purely heathenish exhortation as

that which Dr. O. would deem proper to address to a dying penitent:

‘He must improve to the utmost the short interval, during which he may yet be spared, to labour for that faith and holiness, without which there is no ground of hope: but he must be left to the heart-searching wisdom, or uncovenanted mercy, of Almighty God.’ p. 7.

We must refer our readers to archdeacon Daubeny, for an explanation of this passage. ‘Uncovenanted mercy’ is a favourite phrase of modern usage, and is to be considered as the dernier resort of those who, it seems, can derive no hope from the “everlasting covenant, ordered in all things and sure.” Where is the scriptural warrant for assuming that there is, or ever will be a dispensation of uncovenanted mercy, or mercy irrespective, and without the limits of the covenant of grace? Does not St. Paul assure us, that if the Christian sacrifice be rejected, there remaineth no other but a dreadful foreboding of unmingled judgement? And who is authorized to intimate the future possibility of mercy from any other source? If this be not supporting the hope of final impunity, and encouraging the procrastination of a sinner, we are completely deceived respecting the meaning and tendency of this mysterious phrase.

We had thought of noticing those parts of Dr. Outram’s performance, in which he gives an undisguised statement of his views on the subject of *toleration*. If the separatists are really the monsters he has portrayed, we do not wonder at his willingness to restrain them within the narrowest limits. In the sermon, he expresses his unequivocal approbation of a sentiment, delivered, it appears, by the present bishop of Salisbury, in a charge to the clergy of the diocese of Exeter, that ‘toleration is not power.’ What the ‘author and first publisher of this important rule’ understood by it, it is not difficult to ascertain: and the Dr., therefore, as the echo of his diocesan, hopes that

‘those in authority, to whom it properly belongs, will be disposed to lend all reasonable aid; that they will give due attention to every rational expedient which has been proposed for our support; that they will, above all, weigh well with themselves, or submit to the great councils of the nation, whether it be not indispensably necessary to provide effectual safeguards against false brethren—who are draining the very vitals of our establishment.’ p. 33.

These allusions to measures now projecting are pretty obvious—and ‘clearly illustrative of the opinions, pretensions and designs’ of Dr. Outram. On the nature and extent of religious toleration we shall ere long take an opportunity of delivering our sentiments at large. In the mean time, we

conclude our notice of the publication before us, by expressing an earnest desire that the 'great councils of our nation' will beware, lest they injure by their touch the sacred palladium of religious liberty—that 'effectual safeguard' against the intriguing machinations, and sectarian designs of an ambitious priesthood—that safest prop of the hierarchy itself—that most expedient policy of suppressing fanatical extravagance, by leaving it to the unchecked counteraction of free discussion—that surest bond of civil union amidst religious discordances—and that permanent support of a constitution, whose rallying point is liberty, and whose protecting influence should be bounded only by the limits of the empire.

III. *The Life of Apollonius of Tyana*; translated from the Greek of Philostratus, with Notes and Illustrations, by the Rev. Edward Berwick, Vicar of Leixlip, in Ireland. 8vo. pp. 492. Payne. 1810.

FEW persons, we imagine, will be at the pains to read this book—notwithstanding that it gives an account of many events at variance with the ordinary course of nature, could conveniently be crowded together in a similar compass; and contains, too, several just observations on common life, and entertaining sketches of natural history. It can hardly be expected, however, to supplant the novels of Leadenhall-street; and no one, we are tolerably certain, will shut up the Spectator or the Rambler, to listen to the lessons of Apollonius on the conduct of life—or lay down Buffon to obtain amusement from his biographer's descriptions of animated nature. Mere extravagance will never recommend a book to those who retain the ordinary use of their faculties. It is the inimitable wit of Cervantes that gives such a charm to Don Quixote, and the cynical satire of Swift, that reconciles us to the wonders of Lilliput and Brobdingnag.—As some of our readers, however, who will not be at the trouble of pursuing the marvellous performance before us, may yet be curious to know the design with which it was composed, as well as the nature and authority of its relations, we shall endeavour to afford them a little satisfaction on each of these particulars.

Some men of great learning have pretended that the life of Apollonius was written for the purpose of bringing into credit the history of the life and miracles of our Lord Jesus Christ. But in this supposition we can by no means join ourselves to concur. We are persuaded, indeed, that certain enemies of Christianity, both ancient and modern, have not judged this farrago of fables useful to carry on their

insidious warfare, no such design would ever have been attributed to Philostratus. It is evident he was a fond admirer of the sage of Tyana, and was not a little displeased that so eminent a Pythagorean should enjoy but a doubtful reputation. Having received from the empress Julia Domna certain records of the 'travels, opinions, discoveries, and predictions' of Apollonius, purporting to be written by his attendant Damis,—the sophist (for so was Philostratus called on account 'of his superior eloquence') began, in compliance with the wishes of the empress, to compose a book which, while it might gratify his patroness, and display his own skill in the art of rhetoric, would procure for his favourite philosopher a more profound and general veneration than had fallen to the lot even of Pythagoras himself. That such really was the design of the writer, is confirmed both by his own assurances, and the testimony of antiquity—and is in perfect consistency with the stories, the strain of the composition, and the sentiments of the work;—all which, is obvious, are formed in imitation of the life of Pythagoras but bear no resemblance to the evangelical narratives.

Philostratus has succeeded in describing a man, who, not superior to Pythagoras in wisdom, passed, at any rate through more extraordinary scenes. The circumstances attending his birth promised a life of wonders; and as it is authoritatively stated, that 'of the manner of it no one should be ignorant,' it would be inexcusable, even in a cursory abstract, to omit mentioning, that, after having been announced by 'the Egyptian God Proteus,' it took place in a meadow, and was ushered in by a chorus of swans. It was not long, we are told, before our hero 'gave signs of great strength of memory and persevering application,' and discovered also an extreme nicety in 'using the Attic dialect.' His father, therefore, who was a man of fortune, resolved to send him, at the age of fourteen, to Tarsus for the purpose of education. But the spirit of the young sage was indignant at the inhabitants of this city, who used 'to be like water fowl' on the banks of the Cydnus, being 'fonder of fine clothes than the Athenians of philosophy;' and retired therefore to Ægæ, with his master Euxenus—a person who, it seems, was much better versed in culinary mysteries, than in morals or metaphysics, and was only capable of repeating a few philosophical sayings in the same way 'as birds know what they are taught by men.' Apollonius supplied the want of a competent instructor, diligently frequenting a temple of Esculapius, and, before he was sixteen, became an enthusiastic admirer of Pythagoras, after whose manner he determined to live. This

resolution was punctually observed. At the age of twenty, having, by the death of his father, come to the possession of a 'considerable fortune,' he distributed the greater part of it to his elder brother and other relations, and immediately subjected himself to the five years preparatory dumbness, so rigidly enjoined by the Samian sage;—no inconsiderable grievance to one who was by nature so communicative as Apollonius. 'He was wont to say,' indeed, 'that this kind of life was often very irksome, forasmuch as during it he had many things to say which he did not say, and heard many things of a disagreeable nature which he affected not to hear.' To lighten, therefore, as much as possible, the severity of his quinquennial penance, he endeavoured to make himself understood by gesticulations; and several incidents are recorded which really indicate a very superior degree of pantomimical expertness.

Having duly fulfilled the law of silence, our hero resolved to visit the sages of India, and on his way to converse with the magi of Babylon and Persia. Previous to his departure he had collected several disciples; but as they did not happen to be of so vagrant a disposition as himself, he arrived at Ninus in Commagena, in company with only two of his own domestics. Here, however, he fell in with his future *Boswell*, one Damis—whose character, as the ornate composition of Philostratus is almost solely derived from his 'commentaries,' it may not be impertinent to elucidate by an extract. 'The Ninevite soon became attached to Apollonius, and being fond of travelling, said, Let us go—God shall be your guide, and you shall be my guide. I think I may serve you on the journey, for if I know any thing, I will be of use to you. I am the road leading to Babylon, together with the towns and villages on the way, wherein can be found any accommodation, it being not long since I returned from thence. I am, besides, acquainted with the languages of the barbarians, namely, the Armenians, Medes, Persians, and Judusians. But, my friend, returned Apollonius, I know them all myself, though I never learnt them. Whilst Damis stood in amaze at what he heard: do not be surprised, continued Apollonius, at my knowing all tongues, for I know the very thoughts of men, even what they do not say. When Damis heard this he adored him, considering him as a demon. He then became a proselyte to his opinions, and whatever he learnt from him, he did not forget. This Assyrian had some eloquence, though from his education among barbarians, ignorant of all the refinements which constitute elegance in writing. Yet his observation of what was either said or done in company, was acute, and he kept an exact account of all that passed, which appears from a book he wrote called the *Apolloniana*.—Damis was desirous to learn every thing of Apollonius, and as desirous to put down in his book every circumstance, however minute and trifling. The answer he made to one who condemned this habit of writing was neat and apposite. It was to an envious, impertinent

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fellow who said that there were some things he wrote of Apollonius, well enough, particularly his opinions and sayings, but that the crumbs he collected, put him in mind of the dogs that eat of whatever falls from their master's table. To this criticism Damis made the following reply: if the Gods have feasts, and eat at them, they have also attendants who wait on them; and whose business it is to take care that none of the ambrosia be lost. Such was the friend and companion by whom Apollonius was accompanied during a great part of his life.' pp. 31—33.

Recollecting that Apollonius could hardly be thirty when he set out on his travels, we are a little surprized to find that, at this early period, his fame was diffused among Greeks and Barbarians—from the pillars of Hercules to the extremities of India. Such, however, it appears was the fact; inso-much that on the mere strength of his name, he every where met with better treatment than other wandering sages have been able to procure by royal letters, and costly presents. On his arrival at the gates of Babylon, the golden image of the king was held out to him to worship—a mark of submission never dispensed with, except in favour of the Roman ambassadors. Apollonius, however, upon being apprised of the ceremony, merely said, 'This man whom you worship, if he is so fortunate as to be praised by me for his virtue and goodness, will acquire honour enough'—and with these words, to the great amazement of all the loyal by-standers, passed through the gates. The King, though an oriental, did not resent this independence. On the contrary, he confessed he was 'more pleased with his coming than if he had the wealth of India and Persia added to his own;' and vehemently pressed him to accept of 'apartments in the royal palace.' This favour however, the philosopher declined; and after examining the curiosities of Babylon, and 'saying what he thought sufficient to the Magi, (whom he found wise but not in all things) he said, Come Damis let us pursue our journey to the Indians.' The reader who is disposed to follow them in this expedition, will find the substance of their conversation on the road reported at considerable length. These dialogues are mostly of an argumentative cast; and if they were not so manifestly 'embellished' by the hand of the sophist, we should have no hesitation in subscribing to the opinion of bishop Parker, that Apollonius had picked up Damis as a kind of Sancho to exercise his wit upon, as, adds the bishop 'we find him on all occasions 'not only baffling the esquire in disputes, but breaking jests 'upon him, which he, (the esquire) always takes with much 'thankfulness and more humility, still admiring his master's 'wit but more his wisdom.'

In their way to the Hill of the Sages our travellers halted at the court of Phraotes, a prince who had been educated by the

Cymnosophists, and who was little inferior to them in wisdom. Apollonius as usual was well received, and obtained on his departure a letter of recommendation to Iarchas, the president of the Gymnosophistic college. On arriving at the far-famed hill of wisdom, the strangers, though charged with expectation, were by no means disappointed, but on the contrary quite overcome with wonder and astonishment. These Sages were as much superior to Apollonius, as Apollonius was to his obsequious commentator. Indeed the faculties of our philosopher appear to have been considerably impaired in this excursion. On his introduction to Phraotes, he was obliged to make use of an interpreter, having pretended to an universal knowledge of languages, it should seem, merely to astonish the poor Ninevite. And though in the outset he was familiar with 'the language of animals,' and 'knew the very thoughts of men;' yet he is now perfectly amazed at hearing Iarchas relate 'the whole history of his life.' The hill itself abounded in curiosities. It was defended on all sides by an immense pile of rocks; and on these rocks were to be 'seen the traces of cloven feet, beards, faces, and backs'—indicating the discomfiture of 'Bacchus and his Pans' in a rash assault. On the top of the hill were two vessels of black stone, out of which the sages were accustomed to dispense rain and wind. On occasion of a 'refreshment' at which the king of the country was present,

'Four Pythian tripods (such as are used by the priests of Apollo at Delphi) came forward, like those described in Homer. Then advanced cup-bearers of black brass, like the Ganymedes and Pelopses of the Greeks. The earth strewed herbs under them much softer than our beds. Bread and fruits, and the vegetables of the season, together with the dainties used at second courses, came of themselves, each in order, better dressed than what they could be by our cooks. Of the tripods, two of them handed about wine, and of the remaining two, one handed about warm water, and the other cold. The cupbearers of brass mixed the wine and water for the company, in equal proportions, which they presented to every man in small cups, as is customary at our feasts.' pp. 156, 157.

Nor were the conversations at all deficient in the marvellous. Discoursing on the doctrine of the metempsychosis, Iarchas assures his guests, that he is a new edition of king Ganges, son of the river of that name; adding that he 'could enumerate many actions of this man, were he not afraid of speaking in his own praise;' and Apollonius is not only brought to confess, that he came out originally 'as pilot of an Egyptian vessel,' but relates with circumstantial minuteness his 'principal exploit' in that character—namely, the over-reaching 'a nest of pirates.' Sometimes Iarchas took upon him to deal out

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fellow who said that there were some things he wrote of Apollonius, well enough, particularly his opinions and sayings, but that the crumbs he collected, put him in mind of the dogs that eat of whatever falls from their master's table. To this criticism Damis made the following reply: if the Gods have feasts, and eat at them, they have also attendants who wait on them; and whose business it is to take care that none of the ambrosia be lost. Such was the friend and companion by whom Apollonius was accompanied during a great part of his life.' pp. 31—33.

Recollecting that Apollonius could hardly be thirty when he set out on his travels, we are a little surprized to find that, at this early period, his fame was diffused among Greeks and Barbarians—from the pillars of Hercules to the extremities of India. Such, however, it appears was the fact; inso-much that on the mere strength of his name, he every where met with better treatment than other wandering sages have been able to procure by royal letters, and costly presents. On his arrival at the gates of Babylon, the golden image of the king was held out to him to worship—a mark of submission never dispensed with, except in favour of the Roman ambassadors. Apollonius, however, upon being apprised of the ceremony, merely said, 'This man whom you worship, if he is so fortunate as to be praised by me for his virtue and goodness, will acquire honour enough'—and with these words, to the great amazement of all the loyal by-standers, passed through the gates. The King, though an oriental, did not resent this independence. On the contrary, he confessed he was 'more pleased with his coming than if he had the wealth of India and Persia added to his own;' and vehemently pressed him to accept of 'apartments in the royal palace.' This favour however, the philosopher declined; and after examining the curiosities of Babylon, and 'saying what he thought sufficient to the Magi, (whom he found wise but not in all things) he said, Come Damis let us pursue our journey to the Indians.' The reader who is disposed to follow them in this expedition, will find the substance of their conversation on the road reported at considerable length. These dialogues are mostly of an argumentative cast; and if they were not so manifestly 'embellished' by the hand of the sophist, we should have no hesitation in subscribing to the opinion of bishop Parker, that Apollonius had picked up Damis as a kind of Sancho to exercise his wit upon, as, adds the bishop 'we find him on all occasions 'not only baffling the esquire in disputes, but breaking jests 'upon him, which he, (the esquire) always takes with much 'thankfulness and more humility, still admiring his master's 'wit but more his wisdom.'

In their way to the Hill of the Sages our travellers halted at the court of Phraotes, a prince who had been educated by the

Gymnosophists, and who was little inferior to them in wisdom. Apollonius as usual was well received, and obtained on his departure a letter of recommendation to Iarchas, the president of the Gymnosophistic college. On arriving at the far-famed hill of wisdom, the strangers, though charged with expectation, were by no means disappointed, but on the contrary quite overcome with wonder and astonishment. These Sages were as much superior to Apollonius, as Apollonius was to his obsequious commentator. Indeed the faculties of our philosopher appear to have been considerably impaired in this excursion. On his introduction to Phraotes, he was obliged to make use of an interpreter, having pretended to an universal knowledge of languages, it should seem, merely to astonish the poor Ninevite. And though in the outset he was familiar with 'the language of animals,' and 'knew the very thoughts of men;' yet he is now perfectly amazed at hearing Iarchas relate 'the whole history of his life.' The hill itself abounded in curiosities. It was defended on all sides by an immense pile of rocks; and on these rocks were to be 'seen the traces of cloven feet, beards, faces, and backs'—indicating the discomfiture of 'Bacchus and his Pans' in a rash assault. On the top of the hill were two vessels of black stone, out of which the sages were accustomed to dispense rain and wind. On occasion of a 'refreshment' at which the king of the country was present,

'Four Pythian tripods (such as are used by the priests of Apollo at Delphi) came forward, like those described in Homer. Then advanced cup-bearers of black brass, like the Ganymedes and Pelopses of the Greeks. The earth strewed herbs under them much softer than our beds. Bread and fruits, and the vegetables of the season, together with the dainties used at second courses, came of themselves, each in order, better dressed than what they could be by our cooks. Of the tripods, two of them handed about wine, and of the remaining two, one handed about warm water, and the other cold. The cupbearers of brass mixed the wine and water for the company, in equal proportions, which they presented to every man in small cups, as is customary at our feasts.' pp. 156, 157.

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prescriptions, and perform what are here humourously called 'miracles.' In order to eject a spectre, 'who had got possession of a house, and kept it without one sentiment of truth and honour,' he composed a letter 'containing many things enough not only to alarm, but terrify him.' The president, also, cured a man who had 'dislocated his hip-bone,' and 'a woman who had had seven difficult labours.' Of the prescriptions, the most memorable, we think, is that which has for its object to produce a distaste for wine. 'Observe where the owl builds her nest, then rob it of its eggs, and make your child eat of them after being gently boiled.' In the wording of this useful recipe there is doubtless some ambiguity; but we can by no means agree with those who maintain that it is the 'child' who is meant to undergo the operation of 'boiling'; since, in that case, we are satisfied, the 'eggs' would be superfluous.

Having spent some months in company with the sages, 'during which time he acquired whatever knowledge they had, fit for public or private use,' Apollonius returned to Asia Minor. As it would have been to the last degree lamentable, however, for a person who could expel demons, heal diseases, predict future events, call up ghosts, and raise the dead, besides being adequate to the curing of mad dogs and the taming of satyrs, to have confined the exercise of these accomplishments within the limits of a single city or province, our hero continued for some time itinerating over different parts of Greece—visiting temples, restoring to its original purity the worship of different divinities, disseminating the wisdom he had imported from India, and acting with great applause, on sundry occasions, in his character of wonderworker. Leaving Greece he next crossed over to Italy, and, in spite of Nero's known enmity to philosophers, visited Rome—where, however, his stay was not of long duration. He then travelled into Spain, to view the pillars of Hercules, and after some time proceeded to Egypt. His principal undertaking here, was an expedition to the Ethiopian Gymnosophists; but he found them much inferior to those of India, of whose reputation, indeed, they were extremely jealous; and he was upon the whole a good deal dissatisfied with his reception. As the following incident which happened on his way back, is pronounced by Philostratus to be that which cast the 'greatest lustre on his travels,' and to be 'in truth their great feat,' our readers shall not be defrauded of the sophist's account of it.

'Apollonius and his companions stopped in a small village in Ethiopia, where, whilst they were at supper, they amused themselves with a variety of conversation both grave and gay. On a sudden was heard a confused

uproar, as if from the women of the village exhorting each other to seize and pursue. They called to the men for assistance, who immediately sallied forth, snatching up sticks and stones, with whatever other weapons they chanced to find, shouting all the time as if some violence was offered to their wives. All this hubbub arose from a satyr having made his appearance, who for ten months past had infested the village. This satyr was very fond of women, and, as was said, had been the death of two, whom he had seemed most attached to. The moment Apollonius perceived his friends were alarmed at this, he said, don't be terrified, it is only a satyr who is saucy to the women. By Jupiter, said Nilus, he is one whom our college of Gymnosophists have been unable to make desist from such improper conduct. For my part, said Apollonius, there is but one remedy to be used in cases of such kind of insolence, and is what Midas had recourse to. He was himself of the race of the satyrs, as appeared plainly by his ears. A satyr once invited himself to his house, on the ground of consanguinity, and whilst he was his guest, libelled his ears in a copy of verses, which he set to music and played on his harp. Midas who was instructed, as I think, by his mother, learnt from her, that if a satyr was made drunk with wine and fell asleep, he recovered his senses and became quite a new creature. A fountain happening to be near his palace, he mixed it with wine, to which he sent the satyr, who drank till he was quite overcome with it. Now to shew you that this is not all mere fable, let us go to the governor of the village, and if the inhabitants have any wine, let us make the satyr drink, and I will be answerable for what happened in the case of the satyr of Midas. All were willing to try the experiment, and immediately four Egyptian amphoras of wine, were poured into the pond in which the cattle of the village were accustomed to drink. Apollonius invited the satyr to drink, and added, along with the invitation, some private menaces in case of refusal. The satyr did not appear, nevertheless the wine sunk as if it was drank. When the pond was emptied, Apollonius said, let us offer libations to the satyr, who is now fast asleep. After saying this, he carried the men of the village to the cave of the nymphs, which was not more than the distance of a plethron from the hamlet, where after shewing them the satyr asleep, he ordered them to give him no ill usage, either by beating or abusing him; for, says he, I will answer for his good behaviour for the time to come. This is the action of Apollonius, which by Jupiter, I consider as what gave greatest lustre to his travels, and which was in truth, their great feat.' pp. 348—350.

After his return from Ethiopia, he continued roaming about the country, till some of his speeches exposed him to the suspicion of Domitian. He was, in consequence, summoned to Rome; and notwithstanding the remonstrances of Damis and one Demetrius, whom he met with on the way, he obeyed the summons. He even composed a most elaborate defence—which his foresight, however, did not enable him to perceive it would be impossible to deliver. When brought to trial, he intimidated the emperor by the boldness of his replies, and then vanished from the tribunal. The same day

he appeared to Damis and Demetrius at Puteoli, a town about the distance of three days journey from Rome, confessing, indeed, that his miraculous despatch had made him drowsy. The moment Domitian was murdered, he saw, in vision, the whole transaction at Ephesus, and exclaimed amidst a crowd of his disciples 'strike the tyrant, strike.' Desirous of 'persuading Damis that he should live for ever,' he took care to send him out of the way before his death; and here, therefore, the journal of the Ninevite abruptly concludes. The age of our philosopher is uncertain; as 'some say he was above four score, others above four score and ten, and there are some who say his age exceeded one hundred years.' With regard to the manner of his death, Philostratus had not ascertained whether he died in Ephesus, or 'made his exit in Crete,' or disappeared at Lindus.

Such is the '*Life of Apollonius*;' which we should at once dismiss as the monstrous offspring of a distempered fancy, did not the use which industrious unbelievers have, at various times, made of some particulars which it contains, lay us under a necessity of adding a few considerations with regard to its authority.

All relations of miracles involve a degree of improbability: but the nature of these relations may either neutralize this improbability so far, as to induce us to believe them, on the testimony of competent witnesses, or increase it to such a degree as to justify us in rejecting them, without troubling ourselves to examine the authorities alledged in their favour. If miracles are said to be effected according to the usual course of things—if, for instance, a man is said to acquire the faculty of prescience by abstemiousness, or the knowledge of human thoughts by feeding on 'dragon's liver,' or if we find him professing to tame orang-outangs by the agency of wine; it is quite needless to go into an investigation of such accounts, inasmuch as similar experiments are not observed, in the present day, to afford similar results. If it is reasonable to suppose that human affairs are under the management of infinite wisdom, and that we shall be treated in a future state of existence according to our behaviour in the present, it is also reasonable to expect the deity will interpose to inform us of it, in a way adapted to influence our practice. Miracles said to be wrought as proofs of this interposition, which it was previously reasonable to expect, we may be obliged to credit on the testimony of witnesses, whose knowledge and veracity cannot be suspected; while those which are said to be wrought for no purpose whatever, unless to serve as the embellishments of a story, or to procure admiration for a man who is otherwise sufficiently wonder-

ful, may be rejected, without ceremony, as owing their credit to human ignorance, or credulity, or artifice. The multitude of gods and demons, who in former ages were supposed to interfere in human affairs, are now universally regarded as imaginary beings, who derived their existence from the fears of superstition or the fictions of poetry. Miracles, therefore, which suppose the existence of these non-entities, or which are represented as being effected by their influence, whatever authority may be adduced in their support, can be nothing else than mere fables. Now, as all these circumstances combine to aggravate the original improbability, inherent in every miraculous relation, in the case of the supernatural achievements of Apollonius, we might, as already observed, without more ado, pronounce them the illusions of enthusiasm or the deceptions of artifice. But there are others, as already observed, who being of a *sceptical* turn, think them intitled to more respect. We shall, therefore, as a work of supererogation, proceed to examine the shadow of evidence introduced to support the miraculous events of this book.

In determining on any relation we hear, it is proper to consider whether it be the design of the relater to amuse or to instruct—to divert us for the moment, or give us information according to the best of his knowledge. Now a *probable* account is all that Philostratus pretends to furnish. But in his time there was a general belief in the power of demons, and the prevalence of miracles. Such men as Apollonius is represented to be, were universally considered as endowed with supernatural powers, and capable of altering the course of nature. Philostratus found it necessary, to invent miraculous events, or make use of such as were already invented, to give his work a character of verisimilitude. There is about the same difference, then, between Philostratus and the evangelists, as between an ordinary romance-writer and a grave historian.

But if it be supposed that it was not the design of Philostratus to gain the admiration of men, by imposing on their credulity, still his knowledge of what he relates is incompetent. He wrote at least a century after any of the events took place which he records. He was not an eye witness, and must have collected his information from the common sources of history. His pretensions on this head, to be sure, are sufficiently imposing.

‘ The history I mean to give of the man, has been drawn in part from the cities wherein he was held in high esteem, in part from the temples whose long disused rites he restored, in part from what tradition has preserved of him, and lastly from his own epistles, which

were addressed to kings, and sophists, and philosophers—to Eleans, Delphians, Indians, and Egyptians, all written on the subject of their deities, countries, morals, and laws: it being his constant practice to redress whatever he found wrong.' p. 5.

But let us examine this. A little after the fore-cited passage, he says,

'The work may be of use to the lovers of literature, inasmuch as it will introduce them to the knowledge of things with which they were before unacquainted.' p. 7.

Now this acknowledgement destroys the whole credit of his narrative. For the miracles he ascribes to Apollonius were not done in a corner. The most celebrated cities of the Roman empire were the theatre of his operations. These events, of which information might have been had in every city, must have been no secret to men of inquisitive minds. Tradition that begins to make a noise after the silence of a hundred years, seems disinterred for no good purpose; and is, certainly, a very insufficient substitute for an intelligent, credible witness. Apollonius was perfectly versed in the ceremonies of heathen worship—and composed a book on sacrifices. He might have corrected abuses, or revived obsolete ceremonies in some of the numerous temples he frequented: but it required no miraculous powers to restore the 'purity' of superstitions, in which the priests were so much interested, and to which the common people were so much addicted. If the ministers of those temples, related miracles performed by Apollonius, (which, however, does not appear,) little credit is due to their testimony, as they could only publish reports at the fourth or fifth hand, which might originally have been propagated by persons of suspicious veracity. The correspondence of Apollonius, indeed, assumes a more serious appearance. But such letters as Philostratus has made use of, (and the rest have perished,) instead of giving sanction to the miracles attributed to the Tyanean, are perfectly innocent of attesting any fact whatever.

We should have had a very meagre history of Apollonius, if Philostratus had drawn his materials entirely from the forementioned sources. He gives the following account of more ample supplies.

'There was a certain man named Damis, who was well read in philosophy, a citizen of the ancient Ninus, who became one of the disciples of Apollonius, and wrote the account of his travels, wherein he set down his opinions, discourses, and predictions. A person nearly allied to Damis introduced the empress Julia Augusta to a knowledge of his commentaries, which till then were not known; as I was a good deal conversant in the imperial family from the encouragement given by

the empress to rhetoric and its professors, she commanded me to transcribe and revise these commentaries, and pay particular attention to the style and language; for the narrative of the Ninevite was plain, but not eloquent. To assist me in the work, I was fortunate in procuring the book of Maximus the Ægean, which contained all the actions of Apollonius at Ægæ, and a transcript of his will, from which it appeared how much his philosophy was under the influence of a sacred enthusiasm. I also happened to meet with the four books of one Meragenes, which were not of great value on account of the ignorance of the writer.' pp. 6, 7.

The testimony of Maximus, however, is of no value, as his work only recounted the actions of Apollonius during his residence at Ægæ. Meragenes, besides the ignorance here ascribed to him, was by no means an admirer of Apollonius, and is even supposed to have published reports to the discredit of our wonderworker. The only voucher for the miracles of Apollonius, then, is the journal of his man Damis. Now, a strong suspicion arises that the whole of this was a forgery. Such relations as composed the commentaries ascribed to Damis, would be very much to the taste of such a woman as the empress Julia; and it would be going too far to suppose that she put perplexing interrogations to those who made her so grateful a present. But even if the journal of the Ninevite actually fell into the hands of Philostratus, it is impossible for us to distinguish the narrative of Damis from the additions of the sophist; since, anxious for the credit of his rhetoric, he is careful to inform us that he took great liberties with it in 'revising and embellishing.' Besides, if we were assured that Damis on all occasions spoke what he thought the truth, yet this does not preclude us from suspecting that he was grossly deluded. As Apollonius deceived Damis in several instances, and Damis had only the testimony of his master for the most extraordinary events which he has recorded, we can easily attribute to the craft of Apollonius, or the ignorance and credulity of Damis, all the wonders detailed in this book. These wonders are entirely destitute, then, both of internal and external evidence, and we may regard the attempts to press them into the service of infidelity, as the feeble efforts of a desperate but malignant cause.

With regard to Mr. Berwick, who has invested the life of Apollonius with an English garb, his design appears to be laudable, and he has executed it with credit to his judgement and reading. His translation is in general easy and flowing, and possesses somewhat of the air of an original; but his language is not always grammatically accurate, and is sometimes disfigured by uncouth modes of expression. 'The consequence was that all &c. run,' 343. 'He ordered his hair and beard to be cut off

and to be sent back to prison loaded with irons.' 415. 'I reasoned on the force of *fate*, and said, *its* decrees are so unchangeable that if *they* decreed' 462. 'I *would* not like &c. the temples, to *where*, &c. 447. Mr. Berwick has illustrated the work with notes, partly taken from the translation of Olearius, and partly furnished by himself; but has withheld the useful addition of a general index. On the whole, we fear he is not likely to meet with a reward suitable to his patience and industry; as English literature would have sustained very little loss from not having a translation of so silly and absurd a book, as 'the Life of Apollonius of Tyana.'

Art. IV. *Philosophical Transactions of the Royal Society of London for 1810. Part. II.*

(Concluded from p. 138.)

IT is with sincere pleasure that we find Mr. Davy still availing himself of the distinguished advantages of his situation, and of the resources of his unrivalled skill and ingenuity, to solve the most difficult and interesting problems in that science to which he has already contributed so many wonderful discoveries, and in the history of which his name will hereafter be associated with those illustrious individuals, who have successfully explored the regions of philosophy, and intitled themselves to the admiration and gratitude of succeeding generations. The fourteenth paper in this part of the *Philosophical Transactions* gives an account of his

'Researches on the Oxymuriatic Acid, its Nature and Combinations; and on the Elements of the Muriatic Acid: with some experiments on Sulphur and Phosphorus, made in the Laboratory of the Royal Institution.'

The composition of muriatic acid, has long been considered one of the most curious objects of experimental research; and the facts detailed in this memoir, afford an instructive example of the pernicious influence, even upon minds accustomed to rigorous inquiry, of viewing objects, however familiar, through the medium of an established general theory. Scheele, the great discoverer of oxymuriatic acid, considered it as muriatic acid freed from hydrogen. Nor was it until Berthollet had made a number of important experiments upon it, and had concluded it to be a compound of muriatic acid and oxygen, that Scheele's theory was abandoned in favour of one, which was thought to afford a beautiful illustration of the Lavoisierian theory—but which now appears to rest solely on hypothetical grounds. As the oxygen, according to this theory, was always supposed to be

attached by very slight affinity, it could not but surprize Mr. Davy to find, that charcoal, ignited even to whiteness in oxymuriatic or muriatic acid gas, by the voltaic battery, produced no change whatever in them, if it had been freed from hydrogene and moisture by intense ignition *in vacuo*. This led him to doubt the existence of oxygene in oxymuriatic acid; and determined him to make a more strict investigation for its detection than had been made hitherto. His doubts on the subject received some confirmation from his former experiments on the action of potassium upon muriatic acid gas, in which about $\frac{1}{3}$ of hydrogene was always produced, and from the fact, that muriatic acid was never obtained from oxymuriatic acid, or the dry muriates, except water or its elements were present. The experiments, too, of MM. Gay-Lussac and Thenard, recently published in the *Memoires d'Arcueil*, had led them to conclude, that oxymuriatic acid is not decomposable by any substances but hydrogene, or such as can form a triple combination with it. With these facts before him, Mr. D. entered upon the investigation which he has presented to the Society, and the results of which are equally new and interesting.

Mr. Davy's first object was to obtain experimental proof of the existence of oxygene in oxymuriatic acid gas. He introduced the gas into a vessel containing tin, and exhausted of air. Combination took place, on the application of a moderate heat, and a limpid fluid was formed, possessing all the properties of the liquor of Libavius. On the idea that this liquid was a compound of muriatic acid and oxide of tin, Mr. D. presumed that the oxide would be separated from it by ammonia. Some ammoniacal gas was therefore admitted to a small quantity of this liquid, over mercury. It was absorbed with great heat; no gas was generated; and a solid substance was formed of a dull white colour, which evaporated entirely in dense pungent vapour, on being heated. When the ammonia was used in considerable excess, still no decomposition took place—and the same combination was formed.

He then tried to determine, if the solid and liquid compounds which he had noticed, in a former paper, to result from the action of phosphorus upon oxymuriatic acid, contained either phosphoric, or phosphorous acid. With this view some of the solid compound, obtained by combustion, was saturated with ammonia, by heating it in a receiver filled with ammoniacal gas. The combination took place with great energy: much heat was evolved, and a white opaque powder was formed. Supposing this substance to be a mix-

ture of dry muriat and phosphat of ammonia, Mr. D. conceived, from the known volatility of muriat of ammonia, and from the ease with which ammonia is separated from phosphoric acid, at a heat below redness, that the phosphoric acid might be obtained by igniting the product. This was done in a green glass tube heated to redness out of the contact of air. But the substance proved neither volatile nor decomposable, nor was any gas evolved. This very unexpected result induced him to pay particular attention to the properties of the new compound.

‘ It had no taste nor smell ; it did not seem to be soluble, nor did it undergo any perceptible change when digested in boiling water : it did not appear to be acted upon by sulphuric, muriatic, or nitric acids, nor by a strong lixivium of potash. The only processes by which it seemed susceptible of decomposition were by combustion, or the action of ignited hydrat of potash. When brought into the flame of a spirit lamp, and made red hot, it gave feeble indications of inflammation, and tinged the flame of a yellow colour, and left a fixed acid, having the properties of phosphoric acid. When acted on by red hot hydrat of potash, it emitted a smell of ammonia, burnt where it was in contact with air, and appeared to dissolve in the alkali. The potash which had been so acted upon gave muriatic acid, by the addition of sulphuric acid. I heated some of the powder to whiteness, in a tube of platina : it did not appear to alter ; and after ignition gave ammonia by the action of fused hydrat of potash.’ p. 234.

Mr. D. next combined ammonia, made as dry as possible, with the phosphuretted liquor of Gay-Lussac and Thenard, and with the sulphuretted muriatic liquor of Dr. Thompson. But no decomposition took place, nor was muriat of ammonia produced, when moisture was very carefully excluded. New combinations, however, were formed : that from the former was a white solid, from which part of the phosphorus was separated by heat, but was not farther decomposable even by ignition ; that from the latter was also solid, and had various shades of colour—from bright purple to golden yellow—according as it was more or less saturated with ammonia.

Finally, Mr. Davy satisfied himself that water is not formed, when ammonia and oxymuriatic acid are made to act upon each other. When about 15 or 16 parts of oxymuriatic acid gas were combined with from 40 to 45 of ammoniacal gas, nearly the whole was condensed ; from 5 to 6 parts of nitrogene were produced ; and the result was dry muriat of ammonia. These facts, we think, form very strong evidence that the existence of oxygen in oxymuriatic acid rests, at present, solely on hypothetical grounds.

The experiments which follow are synthetical ; and

prove to demonstration, that when oxymuriatic acid gas and hydrogen are combined, they form muriatic acid gas. This inference is supported, too, by the experiments of other chemists of great eminence: for Mr. Cruikshank ascertained, some years ago, that oxymuriatic acid and hydrogen gases, in equal or nearly equal proportion, formed a compound almost entirely condensable by water; and Gay-Lussac and Thenard have lately asserted, that muriatic acid is the result of this combination, and that no water is deposited. The experiments made by Mr. D. afforded similar results. But there was always some condensation, though it diminished in proportion as the gases were freed from oxygen or water. When the gases were mixed in equal proportion over water, and afterwards introduced into an exhausted receiver, and fired by the electric spark, the condensation was from $\frac{1}{10}$ to $\frac{1}{20}$ —the remaining gas being muriatic acid; but when the experiment was made with great care, and with gases well dried by muriat of lime, the condensation was greatly diminished. In one experiment, with equal volumes of very pure sulphuretted hydrogen and oxymuriatic acid gas, both well dried, the condensation was not $\frac{1}{20}$; and sulphur which appeared to contain a little oxymuriatic acid gas was deposited on the sides of the vessel: no moisture was deposited; and the gaseous product contained $\frac{1}{20}$ of muriatic acid gas, the remainder being inflammable.

‘M. M. Gay Lussac and Thenard have proved, by a copious collection of instances, that, in the usual cases where oxygen is procured from oxymuriatic acid, water is always present, and muriatic acid gas is formed; now as it is shewn that oxymuriatic acid gas is converted into muriatic acid gas, by combining with hydrogen, it is scarcely possible to avoid the conclusion, that the oxygen is derived from the decomposition of water, and consequently, that the idea of the existence of water in muriatic acid gas, is hypothetical, depending upon an assumption which has not yet been proved—the existence of oxygen in oxymuriatic acid gas.’ p. 236.

Mr. Davy repeated the experiments, which first led him to suspect the existence of combined water in muriatic acid, with considerable care. When mercury was made to act upon 1 in volume of muriatic acid gas, by voltaic electricity, all the acid disappeared: calomel was formed; and about .5 of hydrogen was evolved. With potassium the hydrogen was always from 9 to 11, the muriatic acid gas used being 20. With tin and zinc, hydrogen, equal to about half the volume of the muriatic gas, was disengaged, and metallic muriats were produced similar to those obtained by the combustion of the metal in

oxymuriatic acid gas. From the whole Mr. D. concludes,

‘That Scheele’s view (though obscured by terms derived from a vague and unfounded general theory) of the nature of the oxymuriatic and muriatic acids, may be considered as an expression of facts; whilst the view adopted by the French school of chemistry, and which, till it is minutely examined, appears so beautiful and satisfactory, rests in the present state of our knowledge, upon hypothetical grounds.’ p. 237.

The circumstance which in the opinion of Mr. D. distinguishes the combination of oxymuriatic acid with inflammable bodies, from the muriats, ‘with which they have been confounded hitherto,’ is their not being decomposable by dry acids.

Mr. D. proceeds to offer some observations on the principal facts which support the idea of the presence of oxygene in oxymuriatic acid gas. The vivid combustion of inflammable bodies in it, and the analogy of the compounds which it forms to the common neutral salts, are, he observes, no solid objection to his conclusions; since the evolution of heat and light are the common results of intense and rapid combination, and the analogy of the neutral salts when carefully examined will be found very imperfect, and even if admitted, will by no means overturn the theory. Nor does the equality in the proportion of hydrogen evolved by metals, during their action upon water, and upon muriatic acid gas, in the professor’s opinion, afford any strong evidence of the existence of water in muriatic acid gas. For, as there is only one known combination of oxymuriatic acid with hydrogen, the same proportion of hydrogen must always be disengaged. Mr. D. caused strong electrical explosions to pass through oxymuriatic gas, by means of points of platina, for several hours in succession: but it underwent no change; nor did any change take place in the oxymuriats of phosphorus and sulphur, acted upon some hours by a voltaic apparatus of 1000 double plates, except the separation of a minute quantity of hydrogen, which he attributes to the presence of moisture, because in a similar experiment upon Libavius’s liquor, some hydrogen was disengaged. On repeating the experiment with platina wires, and with mercury which had been carefully boiled, there was no production of any permanently elastic fluid by a power of 2000 double plates.

As Mr. Davy did not succeed in obtaining proof of the existence of oxygene in oxymuriatic acid gas, his attention was naturally directed to those compounds which have been termed hyperoxymuriats. He endeavoured to separate the hyperoxymuriatic acid from its combination with potash, but

without success. By distilling the salt with dry boracic acid, a little oxymuriatic acid was produced: but oxygen was the principal gaseous product; and the salt passed into the state of indecomposable muriat of potash. The orange coloured fluid produced by dissolving hyperoxymuriat of potash in sulphuric acid, gave only oxygene in great quantity, and oxymuriatic acid. Solutions of the muriats, or of muriatic acid, acted upon by the galvanic fluid, evolved oxymuriatic gas at the positive, and hydrogen at the negative surface; and a solution of oxymuriatic acid in water, gave that acid and oxygene at the positive, and hydrogen at the negative surface. These facts, Mr. D. observes, are unfavourable to the existence of hyperoxygenated muriatic acid, either on the theory of its being compounded of oxymuriatic acid gas and oxygene, or the basis of oxymuriatic acid; and these compounds must therefore be considered as compounds of oxymuriatic acid, oxygene, and base. He thinks it much more conformable to analogy, to suppose the oxygene to be united with the metal, potassium, for example, having a strong affinity for it, than with the acid, which appears to have none; and experiments have induced him to believe, that potassium is capable of combining with a much larger proportion of oxygene, than is contained in potash. It has been supposed, that a mixture of the hyperoxymuriatic and oxymuriatic acids, is disengaged from hyperoxymuriat of potash, when it is decomposed by muriatic acid. But this Mr. D. finds not to be the case. And the gas which is disengaged, during the solution of platina in a mixture of the nitric and muriatic acids, which has been hitherto considered to be hyperoxymuriatic acid, is in fact oxymuriatic acid gas. He therefore infers that

‘ Few substances, perhaps, have less claim to be considered as acid, than oxymuriatic acid. As yet we have no right to say that it has been decomposed; and as its tendency of combination, is with pure inflammable matters, it may possibly belong to the same class of bodies as oxygene. May it not in fact be a *peculiar* acidifying and dissolving principle, forming compounds with combustible bodies, analogous to acids containing oxygene, or oxides, in their properties and powers of combination; but differing from them, in being for the most part, decomposable by water? On this idea—muriatic acid may be considered as having hydrogen for its basis, and oxymuriatic acid for its acidifying principle. And the phosphoric sublimate, as having phosphorus for its base, and oxymuriatic acid, for its acidifying matter. And Libavius’s liquor, and the compounds of arsenic with oxymuriatic acid, may be regarded as analogous bodies. The combinations of oxymuriatic acid with lead, silver, mercury, potassium, and sodium

in this view would be considered as a class of bodies, related more, to oxides than acids, in their powers of attraction.' p. 244.

Mr. Davy thinks it extremely probable, that there are many compounds of oxymuriatic acid with inflammable bodies which have not yet been investigated, as charcoal appears to be the only substance with which it does not combine directly,—though he suspects they may be made to combine by the intervention of hydrogen; and considers the oily fluid, formed by the union of oxymuriatic acid with olefiant gas, as a ternary combination of this sort. For they combine in nearly equal volumes; and when acted upon by potassium, muriat of potash is formed, and a gaseous matter is disengaged, which from the smallness of its quantity he has never been able to examine. Artificial camphor, and muriatic æther, are probably compounds of the same description. Whether the new facts disclosed by these experiments will lead to the important object of decomposing the muriats of potash and soda, by a cheap and easy process, must remain for future determination; but Mr. D. thinks they explain their decomposition by some processes, the theory of which has not been well understood. Thus, in the decomposition of these salts by silex and bitumen, which, it has been ascertained, act only when they contain water, the hydrogen of the water may be supposed to combine with the oxymuriatic acid, and the sodium with its oxygen, which then enters into a vitreous combination with the earth. In the decomposition of common salt by litharge, the oxymuriatic acid will unite with the lead, while its oxygen combines with the sodium: and it is the opinion of Mr. D. that, by the agency of complex affinities, even potassium and sodium in their metallic form may be obtained from their oxymuriatic combinations.

Mr. Davy concludes this part of his memoir, with some general observations on the new compounds, with which he has made us acquainted. That bodies composed of substances so volatile as ammonia and oxymuriatic acid, should form a combination scarcely decomposable, and neither fusible nor volatile at a white heat, is certainly very extraordinary: and he thinks it is not improbable that many substances, now supposed to be elementary, may be reduced into simpler forms of matter—and that intense attraction, and an equilibrium of attraction, may give to a compound consisting of several constituents, that refractory character which has been attributed generally to unity of constitution, or the homogeneous nature of its parts.

Some additional experiments on sulphur and phosphorus terminate this very interesting paper. In those described

in the two last Bakerian Lectures, Mr. D. had not been able to obtain uniform results: he has since repeated them with increased care and attention. The sulphur formerly employed, was found to contain a small quantity of acid, though it was native chrystalized sulphur, and had been sublimed in nitrogene; and the proportion of sulphuretted hydrogen was under-rated, not only from the difficulty of decomposing the whole of the sulphuret by an acid, when large quantities of sulphur are employed, but also from the solubility of sulphuretted hydrogen in muriatic acid. In these experiments the sulphur was distilled from iron pyrites in vacuo, and did not redden litmus paper, and the muriatic acid was saturated with sulphuretted hydrogen. The combination of sulphur with potassium was produced in retorts of green or plate glass, lined with sulphur, and filled with very pure nitrogene or hydrogen: when the metal was made to act upon sulphuretted hydrogen, the quantity of gas did not exceed three cubical inches, and the combination was effected in narrow, curved, green glass tubes over dry mercury. With all these precautions the results have not been perfectly uniform, but there was sufficient correspondence between them to justify the conclusion, that they cannot be far from the truth.

When one grain of potassium, which with water would give $1 \frac{1}{16}$ cubical inch of hydrogen, was combined with about half a grain of sulphur, part of the sulphur was sublimed by the heat evolved during their combination; from $\frac{1}{16}$ to $\frac{1}{8}$ of a cubical inch of sulphuretted hydrogen was given out; and the compound acted upon by muriatic acid saturated with sulphuretted hydrogen, yielded from $\frac{2}{16}$ to $\frac{1}{8}$ of a cubical inch of the same gas, perfectly pure. When the quantity of sulphur was increased to from two to ten times the weight of the potassium, the sulphuretted hydrogen, disengaged by the action of muriatic acid, was from $\frac{1}{7}$ to $\frac{1}{10}$, but if heat was applied so as to drive off the superfluous sulphur, the quantity of gas was very little inferior to that produced from the former combinations; and Mr. D. is inclined to believe, from numerous experiments, that sulphur and potassium heated together under common circumstances combine only in one proportion, in which the metal is to the sulphur nearly as three to one; and in which the proportions are such that the compound burns into neutral sulphat of potash. When one grain of potassium was made to act upon 1.1 cubical inches of sulphuretted hydrogen, all the hydrogen was set free, and a sulphuret resembling the former and containing $\frac{1}{4}$ of sulphur was produced. If the sulphuretted hydrogen was employed in larger propor-

tion, a quantity of it was absorbed nearly equal in volume to the hydrogene disengaged, and a compound was formed which gave hydrogene in nearly double quantity to the simple sulphuret, when acted upon by muriatic acid. From a number of experiments Mr. D. infers, that phosphorus and potassium, in whatever quantities they are heated together, combine only in one proportion;—one grain of potassium requiring about $\frac{3}{4}$ of a grain of phosphorus to form a phosphuret, which gives with muriatic acid from $\frac{1}{16}$ to $\frac{1}{8}$ of a cubical inch of phosphuretted hydrogene; and half a grain of potassium decomposing nearly three cubical inches of phosphuretted hydrogene, and setting free rather more than four cubical inches of hydrogene,—the phosphuret formed being similar to that produced by the direct combination of the metal with phosphorus.

According to these data, the numbers which, on Mr. Dalton's theory, would represent the proportions in which sulphur and phosphorus unite with other bodies, would be for sulphur 13.5 and phosphorus 16.5: but these numbers, the Professor observes, do not exclude the existence of combined portions of oxygene and hydrogene in their constitution; and he thinks it probable that in all cases phosphorus and sulphur contain a small portion of their respective hydrurets, and that the variable properties of common sulphur and phosphorus are to be attributed to the presence of minute quantities of their oxides and hydrogene. Mr. D. conceived that if definite quantities of oxygene and hydrogene existed in sulphur and phosphorus, they might be detected by the agency of oxymuriatic acid. Five grains of Sicilian sulphur were combined with from 16 to 17 cubical inches of oxymuriatic acid gas, no oxygene was evolved, and not half a cubical inch of muriatic acid gas was formed: the whole of the sulphur was sublimed in the gas, and the liquor formed was of a tawny orange colour. No oxygene was evolved during the combination of phosphorus with oxymuriatic acid gas, nor could Mr. D. ascertain that any muriatic gas was formed: three grains of phosphorus were entirely converted into sublimate by the absorption of about $23\frac{1}{2}$ cubical inches of the gas.

XV. *Observations upon Luminous Animals.* By J. Macartney, Esq. Communicated by Everard Home, Esq. F. R. S.
Read May 17, 1810.

This is a satisfactory paper, on a very interesting part of natural history. The author in addition to his own observations, has been permitted to avail himself of those collected by sir Joseph Banks, during his voyage with Captain Cook; and of some notes upon the luminous appearance of the sea, presented by Captain Horsburg to the

learned president of the royal society. Mr. M. thinks that the property of emitting light, has been erroneously attributed to some species of fish, and that it is entirely confined to a particular species of the last four classes of naturalists, the mollusca, insects, worms, and zoophytes. Of these, the mollusca and worms contain each but a single luminous species: of insects there are some species of eight genera which yield light, and three genera of zoophytes. Two species were observed by Sir J. Banks, in the passage from Madeira to Rio de Janeiro, to give a very unusual light,—the cancer fulgens, a crustaceous insect, and the medusa pellucens, the most splendid of the luminous inhabitants of the ocean; and the observations of Capt. Horsburg made between the tropics and in the Arabian sea, refer the luminous appearances which he witnessed, chiefly to two species of monoculi. The luminous appearances on our own coasts, are attributed by Mr. M. principally to the beroe fulgens, a species not hitherto described by naturalists, the medusa hemispherica, and a minute species of medusa, which appears to be very frequent, but has not yet been distinctly examined or described, and to which Mr. M. has given the specific name of scintillans. This species he considers to be the most frequent cause of the luminous state of the sea, in most parts of the world. Of all the luminous animals, there appear to be only four species, which have any distinct organization for the production of light, and in them Mr. M. did not find, on dissection, that those organs were either better, or differently supplied with nerves, or air tubes, than other parts of the body. With the exception of these species, the existence of light depends upon the presence of a fluid matter, which in some instances may be received upon any body brought in contact with them. Mr. M. made a number of experiments with a view to ascertain the nature of the luminous matter, from which he concludes,

‘ That so far from being of a phosphorescent nature, it sometimes shews the strongest and most constant light, when excluded from oxygen gas; that it in no circumstances undergoes any process like combustion, but is actually incapable of being inflamed; that the increase of heat, during the shining of glow worms, is an accompaniment, and not an effect of the phenomenon, and depends upon the excited state of the insect; and lastly, that heat and electricity increase the exhibition of light, merely by operating like other stimuli upon the vital powers of the animal.’ p. 286.

As the property of emitting light in these animals is not exhausted by long continuance, nor accumulated by exposure to natural light, Mr. M. infers that it is independent of any

foreign source, but inheres as a property in a peculiarly organized animal substance or fluid, and is regulated by the same laws which govern all the other functions of living beings.

XVI. *Observations and Experiments on Pus.* By George Pearson, M. D. F. R. S. Read, July 5, 1810.

This paper is not remarkable either for the ingenuity of its experiments, or the importance of its conclusions—and we apprehend will add little to the reputation of its author. The different varieties of purulent fluid are classed by Dr. P. under the four divisions of ‘the cream like and equally consistent, the curdy and unequal in consistence, the serous and thin kind, the thick viscid or slimy.’ A portion of each was submitted to an experimental examination similar to that which is described in his former paper on expectorated matter. The results as might be expected are not very dissimilar. They coagulated at 165° of Fahrenheit, and when evaporated to dryness left residua varying from $\frac{1}{6}$ to $\frac{1}{10}$; and these residua after ignition left a fusible matter consisting chiefly of muriat of soda, phosphat of lime, and potash, with indications more or less distinct of carbonate of lime, phosphat of magnesia, oxide of iron, and a vitrifiable matter supposed to be silica. The experiments made with distilled water, alcohol and acetous acid, present nothing worthy of particular notice, nor do those made with other agents for the purpose of discovering a satisfactory test of mucus and pus add much to our knowledge on that subject. We are informed that the solid fixed alkalies and lime (in their caustic state we presume) occasion a stronger smell of ammonia, when mixed with mucus, than with pus. But it is obvious that a more conclusive opinion may be formed from their visible properties, than from the application of so precarious and imperfect a test as this. A much more certain criterion is to be found in the coagulation observed by Mr. Hunter to be produced upon pus by muriat of ammonia, which Dr. P. found to extend to other neutral salts, and none of which produce any effect upon mucus, or muco-purulent matter. Dr. P. concludes, that pus consists essentially of a white opaque animal oxide, scarcely soluble in water, not coagulable by caloric, and alcohol, and only rendered more curdy at 160° or 170°; of a limpid fluid resembling serum in its impregnations, and in its coagulability by heat, alcohol, &c. and of innumerable spherical particles visible only to the microscope, which do not coagulate at any temperature to which they are exposed, and are not destroyed by many things which combine with or destroy the opaque oxide.

Art. V. *Agricultural Mechanism; or a Display of the several Properties, and Powers of the Vehicles, Implements, and Machinery, connected with Husbandry: together with a great variety of Improvements and Inventions, never before offered to the public; whereby numerous inconveniences may be obviated, and defects corrected. The whole familiarly arranged, and illustrated by twenty Copper Plates. Dedicated to the Bath and West of England Society, by Capt. Thomas Williamson, (Honorary Member.) Author of the Wild Sports of the East, Mathematics Simplified, and the East India Vade-Mecum. 8vo. pp. xvi. 311. Price 10s. 6d. boards. Black, Parry, and Co. 1810.*

CAPTAIN Williamson is an author whom we have often before met with in our critical career; and though his works very frequently fail in giving us the information we wish for, yet somehow or other, he commonly contrives to keep us in very good humour. He never writes a book without having a great deal to communicate, which his readers would probably never learn in any other way—yet which it may be very important for them to know. *Exempli gratia.*

1. 'About a week previous to writing this, I happened to get a lift from a neighbour, as I was walking homewards, who civilly invited me to get up into his chaise.' p. 9.

2. 'Of all professions, *none* requires such superiority of intelligence, so much practical knowledge, so much temperance, activity, patience, perseverance, and judgement, as that of the farmer.' p. 144.

3. 'It has been my lot to reside in the vicinity of what might be called a 'quack-smith'; a fellow who had a plausible tongue, was an excellent workman, and had unfortunately, some little taste, but not the smallest idea of, though abundance of the terms used in, mathematics.' p. 189.

4. 'It may be proper to state, in this place, that the perusal of my little volume, entitled "Mathematics Simplified," published by Messrs. Longman and Co., in Paternoster-Row, and which was specifically intended for the use of small farmers, and of the lower classes of mechanics, will be found to contribute most essentially towards the fully comprehending, and to the just application of, the contents of this treatise.' p. 12.

Our agricultural readers having made themselves fully acquainted with these momentous particulars, may peruse the following passage, in which they will see what a happy talent the captain has at softening down the prejudices, and winning the good-will and affection of those whom he professes to instruct.

'As to the farmers themselves, their ignorance in all that relates to draught, resistance, and friction, may safely be put on a par with their own obstinacy, and with that sullen pride which characterizes

the generality of our laborers. Tell the farmer that his plough is badly formed, and he will answer you "*it suits his county!*" Tell the laborer that it works ill, and he will answer that "*it is the fault of the land!*" Both master and man will, at the same time, entertain a sovereign contempt for all opinions proceeding from any man not born under a harrow.

'We are told, that farming "requires a *deal* of knowledge founded on experience." That it requires something more than all men possess, we might readily suppose to be true, from seeing so many hard-working, industrious men, scarcely able to *make both ends meet*, though settled under advantageous leases, on the best of soils. Ask their landlords where the knowledge so boasted of is to be found, and they will point to the docks, thistles, and quitch, by way of proof that no such pre-eminence can be claimed by their tenants. Scanty crops, insignificant dunghills, lean stock, and delayed payments of rent, all convince us that this same *deal* of knowledge, so much talked of, is, in reality, a double-edged sword, cutting equally the satirist, and the object of his ridicule. The old argument against gentlemen-farmers is ever in the mouths of our most slovenly tenantry.' pp. 2, 3.

The attention of farmers being completely gained by these soothing and conciliatory observations, they are favoured with nine maxims: such, for example, as that 'a circle can touch a plane in one point only,' a proposition which is remarkably obvious when the circle is *laid down* upon that plane. Next, they will meet with some account of the mechanical powers, and the nature of friction, carefully abridged from the Select Exercises of 'the late ingenious Mr. James Ferguson, F. R. S.,' 'that very excellent Treatise on Mechanics, published by Olinthus Gregory, of the Royal Military Academy, Woolwich', and the Experiments of 'Mr. Vince, whose abilities and researches place him high on the list of British philosophers.'

These introductory matters being duly despatched, the author 'commences *upon* a very important part of his subject,' that is, he enters upon the descriptive part of his work, dividing into two departments, of *wheel carriages*, and *agricultural implements*. Under the first he treats of the waggon, heavy and light; the cart, heavy and light, compact and spacious; the cope, or tilting cart; the putt, or dung cart; the dray, or brewer's cart; the timber waggon; the higgler's cart; the rope-sledge; the wheelbarrow; the Leith cart; the Irish car. Under the second he describes the plough, including those for single and for double furrows; the hoe plough; the double moulding plough; the draining plough; the Beverstone plough; the harrow; the drag; the sward cutter; the extirpator; the scuffler; the parer; the mole and windlass; the roller; the spikey roller; the furrow roller; the ridge roller; the breast plough, the

the drill; the plough sledge; the chaff-cutter; the winnowing machine; the thrashing machine.

In these descriptions, our author assumes all the airs of a man of science; and by so doing renders himself superlatively ridiculous. Witness the following *elucidations* of the nature and construction of a 'coulter.'

'Lines drawn parallel to B C, will divide the line A C into nine parts, of which the greatest will be nearest the centre C, and the smallest, in a regular course of diminution, will be nearest the point A, which, whether on the circumference, or as the termination of the line A C, thus formed into a *line of sines*, will be the representative of 90° ; i. e. of *maximum* (or greatest,) as the point B, which is *zero* (or nothing,) is of *minimum* (or smallest).

'Now let B C be that line of progression, representing the width of a blade, having its edge at C, and its back at B; let us further say that the blade is so extremely thin as scarcely to be ascertainable, or what is generally termed *nihil* (i. e. nothing). Such being its thinness, it could meet with very little resistance at its fore part.'

'That the diminution of thickness at the back of a *coulter* whose width remains the same, must give an increase of acuteness to the angle, and thereby render the difference between the *radius* (or face) and the *cosine* (or back) greater, (whence facility of progress is augmented,) cannot be a question; but that while three inches are preserved for the *radius*, the *cosine* should be reduced only one-eighth, by way of equalizing the powers of two, and of three horses, as expressed by Mr. Small, must appear trifling and absurd!' p. 156.

But poor Mr. Small, we are informed by Capt. Williamson, presents his readers with the 'modest acknowledgement,' that he 'makes no pretension to mathematical knowledge;' and on this account the Captain is inclined to exult over him. Now we, who know nothing of either of these gentlemen, but from their published performances, are decidedly of opinion, that a like 'modest acknowledgement,' would be equally becoming, and equally just, on the part of Capt. Williamson. We are indeed firmly persuaded, that if Mr. Small, the Captain, and his ingenious neighbour the 'quack-smith', could make a mutual interchange of their mathematical acquirements, no one of them would suffer any ascertainable loss. It is for this reason that we should be a good deal displeased with the Captain's pedantry, were it not that his airs of learning and science display themselves in a manner so truly ridiculous, as at once to convert our severity into laughter. It is but just, however, to this author to say that where he is not pedantic or vulgar (for he appears equally fond of either extreme) he is frequently both instructive and entertaining.

We have only to add that the plates in this volume,

though mere outline etchings, are neatly executed, and convey a tolerably correct idea of the implements represented. Compared with the etchings in this author's '*Mathematics Simplified*,' they are as the exquisite touches of Titian contrasted with the miserable daubings of a country sign-painter.

Art. VI. Ἰδιώματα Ἑλληνικά. *Greek Idioms*, exhibited in select Passages, from the best Authors; with English Notes, and a parsing Index: to which are added *Observations* on some Idioms of the Greek Language. By the Rev. William Neilson, D.D. M. R. I. A. 8vo. pp. 298. Price 5s. Dublin, by the University Printers, 1810.

THE plan of this book consists of a set of lessons, chiefly from easy Greek authors, selected with a view to the exhibition of the idiomatical peculiarities of the language, of which an analysis and explication are given in the numerous notes. Such a production, if executed with any respectable degree of ability, cannot but be useful; and the execution must be comparatively easy, after the invaluable labours of Vigerus and Hoozeveen. We see no reason to doubt that Dr. N.'s work may answer the intention of familiarizing to young students of Greek the idiom of that important and beautiful language. But there are several respects in which a second edition might be made much more useful.

We strongly object to the printing of Greek (except in casual citations, in which the defects may be forgiven out of indulgence to unskilful printers,) without the *accents* and the *spiritus lenis*. Even in the most elementary books, it is desirable that the eye and the memory of the learner should be habituated to the proper application of these marks. 'The present common way of quoting Greek without accents,' says Jeremy Markland, 'I always took for nothing more than a subterfuge for ignorance, except in a few persons. At the best, it was to me a sure mark that the Greek language was going out of England; and I was as sure that the Latin would soon follow it.' We recommend to our young readers to treasure up in their minds the advice so earnestly addressed to them by Mr. Porson: 'Vos, adolescentes, vos nunc alloquor. Si quis vestrum ad accuratam Græcarum literarum scientiam aspirat, is probabilem sibi accentuum notitiam quam maturrime comparet, in propositoque perstet, scurrarum dicacitate et stultorum irrisione immotus:

Nam risu inepto res ineptior nulla est.'

Our next objection is to the introduction of considerable portions of the Greek New Testament into this collection.

The Hebrew and Chaldaic idioms, with which the style of that divine book is replete, cannot be brought under the same considerations of reason and analysis as those which belong to the pure and classical language. The attempts to mix them must be productive of confusion and obscurity in the apprehensions of the young scholar. For this reason, and because we wish to maintain, on high ground, *veneration* for the Word of God, we disapprove of using the Greek Testament as a common school book. One bad consequence of this practice, and which has lamentably infected the atmosphere of biblical and theological study, is, that many persons fancy themselves competent to criticize and dogmatize upon the original text of the New Testament, who are really in little better competency for such a purpose than the unpretending reader of the English translation. These erroneous estimators of their own powers have no conception of the genius, form, and manner of Greek *as a language*; consequently they have no discriminating perception of those peculiarities in the use and the collocation of words which distinguish the Greek of the New Testament. They recollect with ease and readiness the rendering of Beza's or of the English version, and they occasionally consult a lexicon—without being able to judge of the degree of credit to which it is entitled: yet hence they deem themselves able and learned interpreters of the apostolic writings.

Dr. N.'s concluding observations on Greek Idioms are designed as a generalized view of their kinds and principles. The scheme is excellent, and the execution good as far as it goes; but it is much too short, and is necessarily imperfect. The section on adverbial phrases and particles occupies only one page;—a subject of such rank and influence in Greek philology as to have supplied the indefatigable Hoogeveen with excellent matter, however unhappy his method of arrangement, for two ponderous quarto volumes. A systematized view of the doctrines of Hoogeveen and Hachenberg might be reduced to the extent of, perhaps, forty pages, and would be an invaluable benefit to the learners of Greek.

Art. VII. *The County Annual Register; for the year 1809: containing the Public and Private Annals of the English Provinces, arranged under the Names of the Counties to which they respectively belong, and divided into six general Departments; viz. 1. Public Business. 2. Civil and Criminal Jurisprudence. 3. Chronicle. 4. Political Economy. 5. Miscellanies. 6. Biography. Also, the Principality of Wales, Scotland, Ireland, and the Colonies. Royal 8vo. pp. vi. 536. Price 1l. 4s. boards. Robinson. 1810.*

THIS interesting publication fills a chasm in the department of periodical literature, which it is astonishing should have been so long unoccupied. Its general nature is described in the title-page; and the objects of the conductors are, to furnish a permanent record of political meetings and other important occurrences—to trace the gradual rise and fall of cities, towns, and villages—to sketch the progress of arts and manufactures in our different provinces—and to preserve memoirs of the lives, writings, or achievements of such eminent persons as may have died, during the current year to which each volume is appropriated. In the composition of the work they acknowledge themselves indebted to several public records, to provincial newspapers, and ‘to several of the periodical journals, particularly the Literary Panorama, and the Monthly and Gentleman’s Magazines.’

As the plan, though obvious, is novel, and cannot be executed without contributions from various quarters, the editors solicit communications on the following subjects. ‘1. History of corporate towns, with the state of parties therein. 2. State of society in large towns and cities. 3. Comparative statements respecting trade and manufactures. 4. Biographical notices of eminent men. 5. Improvements. 6. History of the progress of public undertakings. 7. Accounts of general and local associations, societies, and institutions. 8. History and descriptions of castles, abbeys, priories, cathedrals, and other monuments of antiquity. 9. Political economy and statistics.’ To these we would recommend the editors to add—instances of peculiar longevity, with the mode of living pursued in each instance, as far as it can be ascertained—examples of humanity, courage, public spirit, bodily strength, &c.—meteorological observations in the several departments—state of religion, progress of public instruction, establishment of new political academies and colleges, erection of churches, chapels, hospitals, &c. A careful selection and arrangement of these particulars in each volume, would, in a few years, render the County Annual Register peculiarly entertaining, instructive, and valuable.

The volume before us, (though for what reason we cannot conjecture, unless, indeed, for the convenient distribution of the matter among different compositors,) is divided into six parts of very irregular bulk. Thus the first part, which relates to Middlesex, contains forty-six pages. The second, which includes Bedfordshire, Buckinghamshire, Warwickshire, Cumberland, Lincolnshire, Lancashire, Shropshire, Staffordshire, Wiltshire, Dorsetshire, Surry, Hampshire, Gloucestershire, Northumberland, Huntingdonshire, Worcestershire, Nottinghamshire, Rutlandshire, and Oxfordshire, occupies 202 pages. The *third* part, treating of Suffolk, Sussex, Kent, Yorkshire, Northamptonshire, Monmouthshire, Cambridgeshire, Derbyshire, Durham, Hertfordshire, Berkshire, Leicestershire, Herefordshire, and Cornwall, fills 133 pages. The *fourth* part, devoted to Norfolk, Somersetshire, Devonshire, Essex, Cheshire, and Westmoreland, contains eighty-eight pages. The *fifth* relates to North and South Wales, and occupies twenty-four pages: and the *sixth*, the register for Scotland, Ireland, and the Colonies, is comprized in forty-three. In this distribution of materials, all geographical order is set perfectly at defiance. When the division of England into six *circuits* for the administration of justice is so natural, of such long establishment, and so perfectly suited to the editors of this work, it is most extraordinary that they did not adopt it; instead of leaving the subdivision to chance as they seem to have done.

Notwithstanding the defective arrangement, however, the book having a tolerably full page, divided into double columns, and exhibiting information on such multifarious subjects, is in truth a very agreeable companion. Some parts have interested us much, especially the reports relative to the prisons in Gloucestershire; for as to the other accounts of prisons, they are commonly extracted from Mr. Nield's gossiping letters to Dr. Lettson, and have seldom satisfied us in the perusal. There is an excellent statistical account of Rutlandshire. We are presented also with lists of the officers, heads of houses, and graduates of Oxford and Cambridge, which, however, would be of more use if the names of *all* the *Professors* had not been omitted. In the 'chronicle' department of the work, we frequently meet with detailed statements of such remarkable occurrences as have previously attracted attention in the newspapers of the day; as, for instance, a long 'history,' from the pen of Dr. E. Bourne, of the case of Ann Moor, a poor woman, aged 58, residing at Tutbury, in the county of Stafford, who, 'by common report hath lived eighteen months without taking any solid food whatever, and

the greater part of the time also without liquids ;'—which aforesaid common report is confirmed by the testimony and logic of the aforesaid Dr. Bourne. At cols. 162—167 there is an interesting account, by the Rev. T. Burgess, of a friendly society for the aged poor, 'established at Winston in the county of Durham, in consequence of a suggestion of the bishop of Durham, the object of which is to promote among them the due observance of the sabbath, the study of the Scriptures, and of other good books, and also frugality and good neighbourhood.' We have been much pleased, too, with the accounts of some recent establishments in Wales,—as of the Welch circulating charity schools, superintended by the Rev. T. Charles, the parochial and lending libraries founded by Dr. Bray, the society for promoting christian knowledge and church union in the diocese of St. David, and the provincial college at Llandewi Brefi for the instruction of those who are afterwards to be clergymen in the same diocese. Some charitable institutions in the North of England also deserve particular commendation, especially the 'Ladies' Society at Manchester for employing the Female Poor.'

Under the head 'Biography' we find memoirs of the following persons, some of them of considerable eminence, who died in the year 1809 : viz. David Barclay, Thomas Holcroft, Matthew Boulton, Miss Seward, John Morfitt, Captain Morris, Dr. Willis, Duke of Ancaster, Samuel Clay (an astrologer), Thomas Eccleston, Esq. Mr. Johnson (the bookseller), Dr. Beddoes, Mr. John Ireland, Sir Charles Corbett, Bishop Hurd, Marquis of Lansdown, Major General Manningham, Sir John Carter, Sir Henry Paulet, St. John Mildmay, Earl of Coventry, Paul Sandby, Duke of Portland, Earl of Harcourt, Sir George Colebrook, Archbishop Markham, Bishop Porteus, Dr. Burgh, Dr. Paley, Sir Frederic Morton Eden, Rev. John Farrer, Viscount Grimston, Richard Gough, Esq. John Loveday, Esq. Sir John Dinely, Dr. Hugh Morgan, Rev. John Whitaker, Marquis Townsend, Earl of Oxford, Dr. Richard Lubbock, Dr. Beckwith, Sir W. Jerningham, John Gurney, Esq. Professor Porson, John White Parsons, Esq., Lieut. General Villette, Mrs. Cowley, Dr. Hugh Downman, Major Stanhope, Sir Philip Stephens, Rev. Dr. Kelly, Edward Palmer, Esq., Rev. R. A. Ingram, Rev. Theophilus Lindsey, John Herbert Foley, Esq., General Melville, General Sir J. Moore, James Elphinstone, Esq., Earl of Fife, Dr. Anderson, Mr. Home (author of the tragedy of Douglas), and Dr. Pitcairn. While making out this list of names in the order of their occurrence in the volume, and reflecting

that most of these persons endeavoured to acquire immortality of one kind or another, we could not help asking ourselves, how many of these celebrated men and women will be remembered even in England at the end of the present century? How many of them have taken care to enrol their names in 'the Book of Life?' While indulging in these speculations, it was impossible not to have our minds riveted to the contrast between the lives, deaths, and hopes of the excellent Porteus, and of poor Thomas Holcroft, who, but shortly before he was summoned to be convinced of the falsity of both assertions, affirmed that "no man need die except he pleased," and that he "could convince any sensible man there was no God, in less than a quarter of an hour." The great fault we have to find with the biography in this volume, is, that such characters as these are described, without a word of pity for their unhappy mistakes, or of censure for their gross misapplication of the talents given them for better purposes. In other respects the biographical department is executed in a very respectable manner: but it would be consulted with much more convenience if there were a separate index to each department of the work. A reader, for example, who wishes to learn something of Mr. Johnson, the bookseller, of Dr. Paley, of Bishop Porteus, or of Professor Porson, may hunt half through the volume for memoirs of them, unless he should 'haply' be aware that the first of these was born in Lancashire, the second in Northamptonshire, the third in Yorkshire, the fourth in Norfolk.

Altogether, however, the work is highly commendable; and we wish it may have an extensive circulation.

Art. VIII. *Present State of the Spanish Colonies*; including a particular Report of Hispanola, or the Spanish Part of Santo Domingo, with a General Survey of the Settlements of the Continent of America, as relates to History, Trade, Population, Customs, Manners, &c.; with a concise Statement of the Sentiments of the People, on their relative Situation to the Mother Country. By William Walton, Jun. Secretary to the Expedition, which captured the City of Santo Domingo from the French, and resident British Agent there. 2 vols. 8vo. pp. 384, 386. Longman and Co. 1810.

OUR inquisitive contemporaries have one great advantage over the *τι κεινός* and *quid nuncs* of antiquity. No sooner does any given portion of the globe become, from whatever reason, an object of unusual curiosity, than they are sure to be greeted by a crowd of intelligent persons, all having important information to communicate, by means of which the newspapers of the day may be perused with a readier apprehension. The country, we think, has reason

to congratulate itself on possessing so many latent instructors, eager to start up, like the Clan-Alpine ambush, on the first and slightest emergency. Physicians, priests, merchants, sailors, and soldiers, are at once converted into accomplished economists, naturalists, and historians; their pretensions for the most part being precisely the same with those of the noted quack, who 'by the blessing' set up for the curing of 'the green sickness, long sea-voyages, campaigns, 'and lyings-in,' on the strength of having 'lately come from 'his travels,' and 'practised both by sea and land.'

The motto selected by the author of these two sizeable volumes—*mores hominum et urbes*—is well adapted to take advantage of this known prepossession of our nature, in favour of those who 'have lately come from their travels;' as the preface is drawn up in a manner admirably calculated to awaken, in a susceptible mind, the liveliest emotions of sympathy and gratitude. The work, we are told, 'was commenced on a sick and boisterous voyage across the ocean, and was completed during intervals, in a great measure stolen from the social intercourse of the author, with relations and friends:' for, he adds, 'it was thought its value would necessarily be diminished by delay of publication, at a time when the public mind seemed to be in a particular manner drawn to the new world, and seeking especially to extend its hitherto imperfect knowledge of the Spanish settlements in that quarter.' Can any thing be conceived more conciliating, than this simple explanation? Or is it possible, we ask, to approach a book with indifference, in the composition of which sea sickness and friends were alike disregarded, when they interfered with the good of the community?

To this most interesting preface an introduction succeeds: and here, again, we are charmed by the modesty with which Mr. W. unfolds his intentions. 'To give a full and perfect description of Hispaniola might *absorb* a life devoted to the study of geography, topography, botany, and mineralogy; of themselves distinct and important sciences, in which the narrator would require to be equally profound, as in those of history and political economy.' For his own part, 'educated in the active school of trade, and unprepared by the acquisition of those various branches of knowledge that qualify the general historian,' he aims at 'little more than description.' 'Elaborate and abstruse disquisitions he cannot enter into, nor attempt any excursions of philosophical reasoning; which' indeed, it is added, 'often mislead; for being founded generally on speculative and partial systems, they do not accord with those simple principles of truth and fact which ought to

be the sole *object* and *ornament* of history.' 'In the prosecution of *my* attempt,' says Mr. W. '*exactitude* shall be my *course*, and *truth* my *landmark*.'

Our author goes on to offer some considerations on the importance of the Spanish settlements, as connected with the mother-country. 'If that *alliance*,' he observes, 'which at present subsists between this country and Spain, be the *emanation* of a congenial spirit, as well as the *tie* of interest, it becomes of *equal* import to attend to this *vital extremity* of their political body; and its *distance* ought not to suffer us to behold it through the wrong end of the *perspective*.' Few readers, we apprehend, can be insensible to the cogency of this reasoning. Let them but concede, in the first instance, that an alliance is an emanation as well as a tie, and they must soon be convinced of the equal import of attending to a vital extremity—and at the same time perceive, that the distance of a vital extremity is no fair argument why it should be looked at through the wrong end of a perspective.

Towards the close of his introduction, Mr. Walton again adverts to the objects of his undertaking. The summit of his 'ambition is to please and be useful.' His '*views* are to benefit the merchant, who has not had the opportunities of going abroad;' and his '*endeavour* is to promote the increase of trade within its proper channels,' &c.

'Intending in my outset to convey an idea of the Spanish part of Hispanola, the island which has most, and more recently come within my *immediate notice*, and of which we have nothing *novel* or correct in print, I shall *forbear to ransack early writers*, for the purpose of presenting their ideas in a new dress; and as my remarks are derived from *actual observation*, or good authority of a *recent date*, I submit them to an indulgent public with the greater confidence. Unlike Raynal, and many more, I ground myself not on the general reports of others, nor do I attempt to portray scenes that have only existed in fancy. Confining myself within the *pale* of descriptive truth, I leave philosophic deductions to the visionary and the speculative, and without attempting to *conjure up* events from the shades of futurity, if I *point* at momentous changes which are now impending, it is that they may be counteracted, and turned into the proper stream of advantage, and that the general concussion which has agitated the bosom of Spain may not fatally extend to her Transatlantic settlements.'

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notice'; how formally he lays himself under an obligation to 'forbear ransacking *early* writers'; how solicitous he is to have it understood, that his 'remarks are derived from *actual* observation, or good authority of a *recent* date:'—recollecting all this, we are perfectly at a loss to imagine, how he could by any possibility contrive to become acquainted with Christopher Columbus, who, 'in the year 1492, first undertook the projected discovery of the western hemisphere;' who was 'stored with sufficient and experimental knowledge of all the yet discovered seas, in correspondence with philosophers of all countries;' and the '*basis*' of whose 'scheme was a *scale* of reasoning founded on cosmography, astronomy, and the theory of the antipodes.' Had the 'present state of the Spanish colonies' been the production of plain W. Walton, we might have found some relief to our scruples in the supposition of longevity: but it is compiled professedly by W. Walton, *junior*; and therefore, unless the reader, who on a former occasion admitted that an alliance was both an emanation and a tie, is now willing to grant that the voyage of Columbus is of *recent* date, and that a juvenile author may have '*actually observed*' that distinguished adventurer—we really cannot undertake to exonerate Mr. W. Walton, junior, from the charge of having 'in the outset' widely receded from his 'plan.' The use made of Robertson, however, more excusable, as he cannot be classed among the '*early*' writers.

The best method of making the reader comprehend the 'classification and orderly arrangement' of this performance, we think, will be to copy out fairly the table of contents. The first volume relates to the island of Hispanola, and is divided into fourteen chapters, the titles of which are as follows.

'1. First discovery and early history of Hispanola. 2. Present Government of Haiti. 3. Description of the coast, harbours, bays and detached islands of Hispanola. 4. Soil and resources compared with those of Haiti, country, vallies, climate, plains, branding cattle, woods described. 5. Rivers, streams, lakes. 6. Aspect of the country, and stroke of the sun and moon. 7. Species of woods, fruits, vegetable productions. 8. Mines, mineral productions, &c. 9. Animals, game, fish, insects, &c. 10. Population, cities, towns, &c. 11. Amusements. 12. Indians, their history, one of their Idols described, policy of the French in the West Indies. 13. Occupation by the French, till their final expulsion by the English and Spaniards. 14. Advantages that result to England from dispossessing the French of Hispanola.' I. pp. xi. xii.

The 'advantages that result' from this plan are obvious and manifold. In the first place, it gives the author oc-

occasion to display his wit, by discovering unexpected congruities, and to harrass the faculties of his reader by rapid transitions. Thus the poor mortal who has in one page narrowly escaped from the jaws of a shark, suddenly finds himself infested, in the next, by 'an horrid and disagreeable insect:' a description of elephantiasis precedes the topography of St. Domingo; and the history of the Indians, is ingeniously connected with a dissertation on the French policy in the West Indies. As the converse of this advantage we may observe, in the second place, that the author's judgement finds ample employment in separating ideas that are usually supposed to possess a near affinity to one another. The obsolete notion for instance, that in giving the history of a place it is advisable to stick to the order of time, Mr. Walton completely discards; having, with a singular felicity of discrimination, disposed of the 'present government of Haiti' towards the commencement, and the 'decline and rise of Hispaniola,' towards the termination of his volume. A third advantage, nearly connected with the preceding, is, that it enables the author to say the same things half a dozen times over: and, in an especial manner, to imbue the memory with that sort of information which would incur the greatest hazard of being overlooked on a first perusal. In a word, it is exactly the plan for a person, who is extremely desirous of doing up a saleable 'article' in a short time, and extremely fearful lest the 'value' of the metamorphosed memoranda should be 'diminished by delay of publication.'

We have seldom seen an author more successful in the art of *dilating*, than Mr. Walton. With respect to the history of Hispaniola, we are told that it was colonized by the Spaniards soon after its discovery by Columbus, and remained in their undisputed possession, till the middle of the sixteenth century: that about this time the 'west end' was forcibly seized and occupied by a hardy set of adventurers called buccaneers, who were assisted in their enterprize by the court of France; that after a good deal of disputing, the two cabinets appointed commissioners to 'draw lines of demarcation,' which commissioners 'agreed that a line should be drawn from the bay of Mansenillo on the north, touching on defined points, to the river Pedernales on the south, leaving to the French the tract of land that lay west:' that in 1795 the Spanish part of the island was formally placed, by the disgraceful treaty of the Prince of Peace, in the hands of France, and in 1801 'legal delivery' made, on the part of the Spaniards, to Toussaint: that a great number of the colonists, however,

had previously withdrawn, and that the remainder, who were held in subjugation solely by military force, gladly availed themselves of the British detachment under Major General Carmichael to resume their independence. We are furthermore informed, that, at present, the south part of Haiti is held by General Petion, who has a small navy, and musters about 9,000 'brown' soldiers, whose 'cheek the tear of sensibility often bedews,' and who 'values more the responsive glow of a humane act than the crimsoned laurel he has plucked from the brow of his adversary!' Christophe, the commander of the blacks, it is observed, is in possession of the north side of the island, with a force rather superior to that of Petion, to whose character he is 'nearly' an antipode. 'Many of his acts would not bear the scrutiny of *philosophic* justice, but when terror is equally to be the lever of action his character is the best suited.' Lastly, we find that besides these two chiefs there is another, Philippe Dos, seated in the populous and fertile mountains of Mirbalais, and at war with both his rivals.

And such is actually the faint and broken outline of history, which if executed in any tolerable manner, would have furnished materials for a work of singular interest! In flagrant contradiction to the author's professions in the outset, some of the most important occurrences in the annals of the island are passed almost without remark, just because such occurrences have the misfortune to be '*recent*.' To the expedition of Major General Carmichael, on the other hand, he has allotted a most disproportionate attention. The reason of this, indeed, it is not difficult to conjecture. At the same time, we think our author's readers would have been quite as well contented, if he had given the General's complimentary notice of one W. Walton, Jun. Esq., (who had volunteered as the General's private secretary,) by way of extract, or even blazoned it in the title page, instead of reprinting for the sake of it half a dozen pages of an obsolete dispatch.

We are not much better satisfied with the descriptive parts of this performance than with the historical. The copious survey of the 'coast, harbours,' &c. though not useless, if exact, to the mercantile speculator, is of course totally unamusing to a general reader. Of the 'mines and mineral productions' we learn little more, than that 'eight leagues from the capital are those mines known by the name of Buena Ventura, where that wonderful grain of gold was found which weighed 200 ounces and which unfortunately perished on board a ship'; that the 'author had once an opportunity of purchasing a square bottle of grains containing

45 ounces,' with which some Maroons had clandestinely enriched themselves from the hills of Baoruco; that formerly the most prolific mines were those of Cibao; that on the road to La Vega a rich silver mine is situated, of which also there are several in the neighbourhood of Puerto Plata; that near Cotuy is a fine iron mine; and that quicksilver is occasionally found in the island, together with ores of copper and antimony, jasper, agate, &c. And then he suddenly turns round upon us, and asks, 'who can with justice describe this grand but unexplored museum of nature, or detail the various fossils with which it teems?'

The present population of Haiti, Mr. W. tells us, is in round figures 100,000—being rather less than one *fifth* of what he says it amounted to in 1790. The population of the Spanish division of the island is given at 104,000, of which number about 30,000 are slaves, 'and the rest a mixture of white, indian, and black extremely blended.' The city of St Domingo includes about 12,000 persons and the district about 10,000 more.

'The appearance of the town is picturesque, but gloomy, from the massive piles of buildings, unadorned with steeples; and romantic, from being interspersed with gardens and verdure. The houses are generally very good, built in the old Spanish style, with flat roofs, and a yard or *patio* in the middle, with surrounding galleries inside, and balconies to the street. The lower windows are all iron grated, many of the doors fold, and give entrance to a large vestibule or passage, where the porter sits. The water for drinking is collected into cisterns by spouts from the flat roofs, and on the first changing of the site of the city, to this side of the river, a passage pontoon was kept at the expence of government, in which the slaves crossed with their pitchers, to procure the water for the use of families' p. 136. 'The walls of the houses, as well as the ramparts that surround the city, are formed of a glutinous red earth mixed with lime, which when exposed to the air, acquires a hardness and durability equal to stone. Their old mode of building these massive walls, was by fixing frames of planks that were filled by layers of this earth, with sand and lime, which, when watered, were well beat and kneaded, and on becoming dry, the mould was withdrawn, by which means a wall was speedily and regularly built, at a small expence. The ramparts are flanked by bastions at appropriate distances, and toward the sea present the appearance of strength. On the land side, in many places, they are not more than 15 feet high, the parapets weak: indeed they seem better formed to withstand the attack of Indians, than the approach of regular ordnance. Instead of a ditch, the penguin is planted beneath; but the surrounding ground has great command on the centre of the city, and would render it almost untenable in a regular siege, though the thick walls of the houses, like those of Buenos Ayres, to which they may be compared, would be a considerable cover. There is a great number of cannon and mortars mounted on ramparts, amongst which are many brass pieces of value.' 138—140.

Since 'the failure of territorial productions,' mahogany, before unnoticed, has become the staple commodity of the island. The duties on mahogany imported to Great Britain amounted last year to 46,927*l.*: the year preceding they only reached 26,080*l.*; and the increase, says Mr. W., 'may be traced to be from the growth of St. Domingo.' The island is supposed to furnish annually about 10,000 logs, each containing on an average 300 feet; of which quantity one third is shipped to the United States, and the rest to England; formerly a considerable proportion found a market in Hamburgh, Holland, &c. 'The following scale will give the merchant an idea of the quantity and prices of the articles the country affords, and will at the same time imperfectly define the value of the trade.' The second column represents the 'local rate of value,' and the third, the 'annual amount of duties war and permanent,' which the 'articles' pay in England.

' 3,000,000, feet mahogany	- - 6 <i>d.</i> per foot	- - - £ 30,416 0 0
500 tons lignum vitæ	- - - 60 <i>s.</i> per ton	- - - 17,700 0 0
500 tons fustic	- - - 60 <i>s.</i>	- - - 500 0 0
400 tons logwood	- - - 120 <i>s.</i>	- - - 140 0 0

Total amount of duties, annually,	£ 48,756 0 0
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The most material advantage however to be derived from our commercial relations with *Hispañola*, our author observes, is, that 'whilst on the Main and in the other Spanish islands, the import duties on goods amount to more than 34 per cent, they here do not exceed 5 and the export 6 per cent, by which means this port might be made a *depôt* for all the west coast of Puerto Rico.'

Of Mr. Walton's second volume a very concise notice will be sufficient. It has no connection with the preceding, farther than that the chapters are numbered in continuation,—and it exhibits stronger indications of the spirit of book-making. By far the greatest part of it, indeed, consists of unacknowledged abstracts of well known and accessible authors, interspersed with a plentiful sprinkling of quotations. Of course, no one who has followed Mr. Walton thus far, will suppose that the information is materially improved by its new dress; and it is obvious that to a compilation of this sort, a deficiency of reference is little short of ruinous. To ascertain what advances he has made in 'orderly arrangement and classification,' we shall again resort to that most useful auxiliary, the table of contents. The chapters proceed as under.

' 15. Division of territory—ecclesiastical government—revenues—missionaries—jesuits: their influence over the Indians—loyalty of the Indians. 16. How South America was first peopled—traditions of the Indians respecting it—their form of government—manners—religion—priests—language. 17. Civilized Indians—Spanish mode of treating them—

their police—exemptions they enjoy. 18. Characteristic sketches of the American Spaniards. 19. Climate of Spanish America—animal and vegetable kingdom. 20. Administration of justice—council of the Indies. 21. Negro slaves—emancipation—penal laws—abuses of them—inquisition. 22. Trade of Spanish America. 23. Population. 24. Considerations on the relative situation of the Spanish colonies to the mother country.'

Mr. Walton is unbounded in his admiration of the Indians. 'So many unfavourable *impressions*,' he observes, 'as we see circulated respecting this race of beings, must be the *emanation* of hereditary prejudice.' Both they '*and* their descendants,' it appears, '*still* retain a great veneration and spirit of patriotic love to their lawful sovereign'—'evidently derived from the apostolic labours of the first missionaries sent among them:' and of this apostolic zeal it is affirmed, that 'the *traces* of its former prevalence are the greatest *pillars* that now support the *machine* of government, and the chief *guards* against civil dissensions or foreign influence.' Buffon and others, who have called their language 'rude and barbarous' receive a due castigation for their, 'illiberality,' though Mr. Walton is brought to admit, that the word 'Thamela-huacachicahualitzli, which signifies justice, is rather the definition of a just man than of the virtue itself.' Our author, too, is solicitous to point out the felicity of their present condition; and assures us that 'one of their *privileges* is, that they are considered minors in all civil transactions;'—a piece of information which is equally novel with what we find in the succeeding chapter, viz. that when the creoles 'contrast their country with European Spain, they see *nothing* but poor adventurers who come amongst them with a view to get riches by filling up the most *menial* offices!'

Of the general situation, appearance, local advantages, &c. of 'that tract of country which forms the north and south divisions of Spanish America,' Mr. Walton is of opinion that 'the remarks of an able writer on Peru, regarding its formation from chaotic matter, is perhaps the best *description*.' The remarks, so much commended, are these.

'Nature now appears wrapped up in mysterious silence. Her powerful hand is about to give the last perfection to the globe, and to support its equilibrium by forming two distinct worlds in one continent. It would appear, that after she had exercised herself on the burning sands of Africa, on the leafy and fragrant groves of Asia, and on the temperate and colder climes of Europe, she aimed at assembling together in Peru, all the productions she had denied to the other three quarters; and to repose there, majestically surrounded by each of them!'

This quotation, however, is nothing to one a few pages

forward, in which at the finish of a long oration in praise of the climate, Virgil is represented as saying,

‘Hic ver assiduum atque *albinis* mensibus æstas
Bis *gravida* pecudes, &c.

or to another in which we find that the ‘members of the court of inquisition were called *fidei* inquisitores,’ but that the institution itself was called ‘*fidei* quæsitorem collegium.’

After having had occasion to animadvert so freely on the numerous faults of this performance, we have pleasure in saying that chapters 22 and 23 contain a fair portion of useful information. They are, however, of so miscellaneous a nature, and withal in such an unfortunate state of derangement, that we are compelled to pass them over with this general praise.

By far the most imposing part of this work, is the concluding chapter, intitled, ‘considerations on the relative situation of the Spanish colonies to the mother country.’ To this subject Mr. W. has devoted a hundred pages, more or less, and has evidently expended upon it his whole force of reasoning and declamation. His metaphorical explosions are more brilliant than ever. Thus we find that ‘to create an *effervescence* founded on disgust,’ is the best means to sever *branches* from a *trunk*; and that *pondering* over *wrongs* is an easy way to *rip open wounds*. (p. 231, 232.) We read of *engines*, that are employed to *sow seeds*, the said engines ‘indicating a misconception of character.’ (p. 240.) At p. 254, a *standard* is unfurled as a *safeguard*; and at p. 270, the destruction of an *objectionable radix*, not only *fills up a gaping chasm*, but *sweeps away* motives of animosity.

If Mr. Walton has any precise object in view in this dissertation, we should conjecture, but with becoming diffidence, that it is to repeat, what has already been repeatedly stated from higher authority, that the ‘South Columbians,’ though desirous of *improvements* in the system of colonial policy, are nevertheless unalterably attached to Ferdinand VII; and that a revolution which would disjoin them from the mother country is earnestly to be deprecated. Along with this we find some trite remarks on the restless activity of French agents, in attempting to excite a spirit of disaffection among the colonists, attach them to Bonaparte, and prejudice them against the English—on the inadequacy and irregularity of the central junta—on the tardy assembling of the Cortes, &c. Of any principle which can be supposed to regulate the succession of our author’s ideas, we must profess a total ignorance. He starts one topic, then leaves it in chase of another, then returns to hunt down the first,

Nunc hos, nunc illos aditus, omnemque pererrat
Arte locum ;

while the luckless reader, who attempts to join in the pursuit, is soon left breathless and wondering at his unexampled agility.

We take our leave of Mr. Walton without the slightest feeling of ill will. His opportunities of observation we readily admit have been considerable. We even give him credit for talents adequate to the production of a much better book than the 'present state of the Spanish colonies,' and we have not the least doubt that he will, in no great length of time, heartily repent of having wasted his resources on the hasty compilation so denominated. We are far from being exorbitant in our demands; and would willingly put up with a large portion of bad taste in a work otherwise meritorious. But it is really absurd to suppose, that 'precipitation,' or any other plea, can apologize for the egregious blunders that abound in almost every page of the work before us. We should not, indeed, feel justified in having introduced it to the notice of our readers, were we not convinced that the increasing prevalence of such publications calls for pointed discouragement; and that the only method to discourage them effectually, is occasionally subjecting a few specimens to a careful analysis.

Art. IX. *Controversy respecting the British and Foreign Bible Society, (viz. Dr. Wordsworth's Reasons, &c., Lord Teignmouth's Letter, Country Clergyman's Second Letter to Lord Teignmouth, Dealtry's Letter, Spry's Enquiry, Letter to Dr. Gaskin, Wordsworth's Letter to Lord Teignmouth, Dealtry's Vindication of the British and Foreign Bible Society.)*

(Concluded from p. 72.)

[N entering upon a review of these publications in a former number, we thought it expedient to declare our zealous approbation of the society to which they relate, and to present a concise account of its origin, constitution, and proceedings. We then observed that, strange as it must appear after the perusal of such an account, this Society had met with opposition, and that the real ground of objection was in fact—the sole and exclusive design of the Society, to promote the circulation of bibles in all the languages, and among all the nations of the globe. We are now to consider the history of this opposition, and to examine the reasons alledged in its support.

It is hardly necessary to mention that some objections were raised against the British and Foreign Bible Society, shortly

after its institution, in a Letter to Lord Teignmouth by a Country Clergyman. The culprit soon received his *coup de grace* from the expert hands of a Suburban Clergyman; and if these had been days in which "when the brains were out the man would die," we should not have been troubled with a Second Letter from the Country Clergyman. No other remarkable demonstration of hostility to this institution appeared at that time, except the rude neglect which befel an official letter from Lord Teignmouth to Dr. Gaskin, inclosing a plan of its objects and constitution, and paying a handsome compliment to the Society for promoting Christian Knowledge*. A very furious attack was however made soon afterwards, as some of our readers may recollect, by a certain pretended prophet of the name of Twining, whose mind was unhappily infested with the persuasion, that unless the East India Company instantly expelled all the missionaries and bibles from Hindoostan, the missionaries and bibles would within twelve months expel the East India Company. A particular account of this gentleman's case, and the judicious treatment it received from various persons, especially Mr. Owen, one of the secretaries of the Bible Society, may be found in our fourth volume. From this time, and partly owing perhaps to this controversy, the Society flourished beyond all expectation or example; and while it was triumphing over every obstacle abroad, and extending its influence to the remotest regions, met with scarcely any interruption of its domestic prosperity down to the lamented death of one of the best of prelates. Perhaps few arguments in favour of any society should have greater weight with a clergyman, than the fact of its having uniformly been, from its very commencement, the favourite object of the late bishop of London. 'No sooner did the scheme of the Bible Society come under his notice, than, seized with the glorious magnitude of the object, and the practicability of its accomplishment by the means proposed, he wished not only to forward and promote so glorious a work, but also to secure the greater share of honour, and a commanding influence in the management of its affairs, to the Church of England.' 'Only four days previous to his death, his Lordship inquired of one of his friends, and a particular friend of the Bible Society, who called upon him, how the Society was succeeding in some great towns in which it had been proposed; and on being informed that all denominations had embraced it with ardour, and that the church had taken the lead, a momentary glow of satisfaction flushed his pallid cheeks; he raised himself in his chair as

* Dealtry's Vindication, p. 116.

if youth had been revived, and exclaimed, "Then you will see glorious days*!" The death of this excellent prelate was a heavy loss, both to the British and Foreign Bible Society and the established church. His amiable and blameless deportment in private life, the zeal, mildness, benevolence, and discretion of his public conduct, as well as his elegant accomplishments and useful writings, had rendered him the object of general admiration; in a period of prevailing degeneracy his name was cited as doing honour to the bench; and while bigots within the establishment could censure nothing but his consistency as a Christian, bigots without could rail at little but his consistency as a bishop. Needless as this tribute is to the memory of so popular a prelate, we could not altogether omit it without injustice to the argument and violence to our own feelings. On his decease, there arose up a new bishop over the diocese of London, which knew not the Bible Society. On being applied to for his patronage in behalf of an Auxiliary Society in Essex, his Lordship returned an answer (dated Jan. 28, 1810. and since published), which forms a remarkable contrast to the performances of his venerable predecessor. The answer of Dr. Wordsworth, Feb. 12, 1810, to a similar application, assorted very well with that of his diocesan; and the publication of this answer under the title of "Reasons," &c., gave rise to the present controversy.

The noble President of the Bible Society, with a condescension better suited to the candour and humility of his own mind, than to his civil and official dignity, entered the lists with Dr. Wordsworth in person; probably considering that the objections were not those of Dr. Wordsworth alone, but of a large party in the church,—that the objector himself had the advantage of a respectable character,—and that some attention was due to the weight he derived from his ecclesiastical appointments. The petty, unhandsome exultation of Dr. Wordsworth, in return for this magnanimity, has doubtless convinced Lord Teignmouth that it was rather misplaced. It is not our design, however, to examine very minutely the several publications which have taken a part in this controversy. The reader who is not satisfied with such an abstract of the reasoning as we may be able to furnish, should consult Dr. Wordsworth's letter to Lord Teignmouth, and Mr. Dealtry's Vindication; but need not trouble himself to read any of the other publications, unless he is desirous not only of ascertaining the real grounds of the dispute, but of observing the spirit with which it has been carried on.

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Respecting the productions of Mr. Spry and Mr. Sikes (for such, as we learn from Mr. Dealtry's *Vindication*, is the name of the country clergyman) it would be kindness to the individuals and their cause, to maintain a profound silence. In both there is so much illiberal suspicion, narrow prejudice, and arrogant dogmatism, so much incorrect statement (to use the gentlest word) in point of fact, and especially in the Country Clergyman's letter, such a total absence of all the symptoms which usually accompany the exercise of an enlarged understanding, a refined taste, delicate feelings, and Christian charity, that we truly condole with Dr. Wordsworth on the associates with whom he is implicated. Far be it from us, however, to identify him with Mr. Sikes, or even with Mr. Spry. If, in his last pamphlet, he has ever deviated into their manner of expression, we would attribute it rather to temporary irritation than confirmed bigotry. We have no great reason to thank him for his good-will to ourselves; nor indeed is it common for us to be placed under such an obligation, by an author we have ventured to reprove. Yet we freely admit

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his extensive claims to our respect. We charge him with no interested purpose, no enmity or indifference to the diffusion of the Scriptures, no virulent spirit of persecution, no arrogant pretensions to infallibility. Almost every thing we deem wrong in Dr. Wordsworth may be attributed to the undue influence of laudable feelings, and the erroneous application of rules abstractedly indisputable.

To discuss the several objections of each opponent of the Bible Society, would however be a very tedious and unnecessary process, involving much repetition, affording no clear idea of the argument, and promising no advantage, except a fairer estimate of the character of the respective writers. All these objections, perhaps, may be reduced into three classes: the Bible Society, considered in relation to members of the established church, is an *unnecessary*, a *defective*, and a *pernicious* institution! We intreat the reader to moderate his indignation at these charges. He will find that, though at first sight they appear intolerably futile and ridiculous, they admit of being supported by a semblance of argument; and like many other propositions which may intuitively be presumed erroneous, can only be proved so by a careful examination. The plainest dictates of conscience and common sense are liable to be called in question by sophistry, and can only be established by an appeal to that juster reasoning and more enlarged philosophy with which they are invariably found to agree.

I. The Bible Society is alledged to be an *unnecessary* institution. In answer to this, we may first venture to take for granted the supreme importance of circulating the Scriptures. We shall next assert, what is demonstrated in Mr. Dealtry's Vindication, that there was a deplorable want of bibles in almost every part of the globe; that in many languages it never existed, that in many others not a copy was to be procured at any price; that thousands and tens of thousands in all countries, not excepting our own, were too poor and too ignorant to become possessed of these invaluable records without an extensive gratuitous distribution. And then we shall consider it sufficiently established, that vast exertions and resources were necessary for promoting the circulation of the bible. If these exertions and resources were not to be expected from any other institution, the Bible Society was not unnecessary. There was no other institution existing, which had the smallest pretensions to be considered competent to this herculean task but the Society for promoting Christian Knowledge. That this society did not so consider itself, is perfectly plain from the history we have given of its conduct relative to the Welsh bibles, and from the fact of its having already existed more than a century without completing any

edition of the bible into a foreign language, except the Arabic, —which consisted of 10,000 Testaments and 6,000 Psalters, together with 500 Catechetical Instructions, and an abridgement of the history of the Bible annexed,—and a considerable part of which, though finished in 1720, remains quiet, it seems, in the Society's cellars. This Society, in the first place, on account of the multiplicity of its objects, was not sufficiently powerful; nor could it be rendered so, by any probable addition to its numbers, without a radical change of plan. The ample revenues of the Society are subject to such extensive claims in behalf of its various objects, that some of them must be relinquished or neglected, if it undertook to disperse Bibles over the globe. The Society's reports afford strong reason to believe, that its eastern missions would not be at all injured by a larger share of pecuniary assistance than the state of its funds has hitherto allowed. Its missionaries, in fact, are indebted to the British and Foreign Bible Society, we believe, for a donation of a printing press, and fount of Malabar types. Whether this economy on the part of the venerable Society has arisen from penuriousness or prudence, it affords no argument in favour of creating new channels of expenditure without new resources. Dr. Wordsworth insists, however, that the objects of the Bible Society could have been accomplished as well, indeed much better!—by 'an extension and enlargement of the means and powers' of the Society for promoting Christian knowledge. We reply, 2ndly this Society was not comprehensive enough in its constitution. It not only rejects all persons, except those who can procure a testimonial from two members that they are "well affected to his Majesty King George and his government, and to the church of England as by law established, of a sober and religious life and conversation, and of an humble, peaceable and charitable disposition,"—but suspends their election upon the event of a *ballot*, in which a negative of *one-fifth* of the members present is competent to exclude. When to this we add, as well from the information of Mr. Dealtry and the author of a letter to Dr. Gaskin, as from common fame, that the administration of this Society is far more jealous than its constitution, that persons of the most unexceptionable character have been *black-balled*, that the name of the Society is usurped and its influence perverted by a few individuals to exclude every person, who, on account of his zeal and liberality, or for any other reason, is disagreeable to themselves, we state enough to shew that the Society for promoting Christian knowledge, excellent and useful as it confessedly *has been* and still is, was not sufficiently comprehensive to obtain the necessary addition to its funds.

3. It is partly owing to both the defects we have noticed, that

this venerable Society was not sufficiently *active*. We need only refer to the history of the two editions of the Welsh Bible, already given in the former part of this article, for a specimen of its zeal and alacrity. The Society, or rather that very minute portion of it which stands at the helm, seems to have been alert upon scarcely any subject but 'enthusiasm' and 'gospel preachers.' No efforts were made to give publicity to its proceedings, or enlarge its means: and every one of its advocates in the present controversy extols this 'silent unostentatious manner,' this dozing and lethargic 'peace,' as one of its principal merits. Now it will hardly be contended, after these encomiums, and especially after the history of the Welsh bibles, that the Society was possessed of any such inherent spring of activity, or could have been so actuated by external influence, as to have discharged the duties which have been assumed by the Bible Society. It is evident the dissenters could not have succeeded alone, in such an undertaking, had they been disposed to make the attempt. The various parties into which they are divided, were not likely to have coalesced on behalf of any one object in which they were not interested *as dissenters*: they were not rash enough to attempt an enterprise of such confounding magnitude, nor wealthy or popular enough to have procured sufficient funds. But if the dissenters *had* been competent to act in this capacity of benefactors to the world, we conceive nothing could have been more afflicting to a churchman, than to see the establishment deprived of such an honour. On these grounds, imperfectly as they are here stated, we think it plain, that, unless the Bible were an unnecessary gift, the Bible Society was not an unnecessary institution.

II. The charges against this Society as a *defective* institution, amount to these—that it circulates the Scriptures without the addition of note, comment, or tract, and requires no qualification for membership but the contribution of a guinea. If there is any force in the preceding remarks, an institution of this kind, defective or not defective, was necessary to the accomplishment of the object. If it had not been thus defective, its efforts must have been confined within the limits of one denomination, or frustrated by perpetual disputes. It would, on any other plan, have been not only incompetent, but unnecessary. The establishment and the dissenters already possessed their respective societies for the distribution of bibles and tracts; and no very favourable reception would have awaited the proposal of a new institution, which should adopt the same plan, but aim at a far greater activity and a far wider sphere,—which should impeach the conduct of all

the existing institutions, and pretend to no peculiar merit but that of being apparently impracticable.

There is one view in which the Bible Society *must* be considered as defective; that of a rival or a substitute of the Society for promoting Christian knowledge. But this is a character which it never assumed, a purpose it never contemplated. A clergyman who wishes to purchase spelling books and tracts, especially tracts against 'methodists' and 'gospel preachers', as well as bibles, will of course find the Bible Society insufficient to answer all his purposes, and whether he is or is not a subscriber to it, will obtain admission, if he can, into the Society at Bartlett's Buildings. But if he has more than one guinea to spare, and wishes to buy more bibles or more tracts than he can obtain by applying to one Society for both, if he wishes to contribute his influence towards the moral illumination of the world, and to feel himself united in heart to all professing Christians by one tie besides that of his common nature, he will make no scruple of giving that guinea to the Bible Society.—The same remarks may apply to dissenters, who procure bibles and tracts from that respectable and long established institution, the Society for promoting Religious Knowledge among the Poor; with this difference, however, that in that Society there is little, if any thing, of a sectarian complexion, and nothing controversial.

But while we contend that the society in question must necessarily be *thus* defective, we protest against the application of the term. It is a gross perversion of language to call the omission of a superfluity—a defect. If the Bible Society is defective, so is every thing else; all the contrivances of man, all the works of God. A treatise of pure geometry must be pronounced defective, because it does not include a treatise of algebra; a telescope because it is not a speaking trumpet; an asylum for orphans because it is not extended to widows; the human frame itself, because it is destitute of wings. On this principle, the Bible should never be printed, or at least never circulated by a churchman, without the common prayer at one end, and the metrical psalms at the other. It will be defective even then, without the Week's Preparation, and even then, without something else. If a contrivance is to be called defective, because something which would not promote the object of it, is omitted, it is a charge applicable to every thing in nature. Mr. Dealtry aptly quotes from John Hunter, "that whatever is intended for two purposes, does neither of them well." We have always been used to consider the simplicity of a plan one of its highest recommendations; and have never yet quarrelled with an institution for being devoted to a single object, provided that object were so important as to justify, and so distinct as to admit of insulation. Now if any one object can possibly be

important, if any one object can possibly be distinct, it is the universal circulation of the word of God. The circulation of a book is perfectly independent in itself of charity schools, missions, and all other plans whatever; and the book to be circulated, as being a Divine Revelation, is perfectly independent of all other books. To say that this inspired book is not intelligible without the addition of uninspired books, verges so nearly to blasphemy, that we cannot hear the sentiment from Messrs. Spry and Sikes without awe and indignation. It is no small recommendation of this defective plan, in our esteem, that it professes and encourages a supreme reverence of the Word of God. Instead of thinking with Dr. Wordsworth, that subscribers to the Bible Society embrace a less good when they might have a greater, we conceive they embrace the greatest good to the greatest extent. The addition of tracts would not only be unnecessary to the primary object, but injurious; as every guinea devoted to the purchase of tracts, would be diverted from the purchase of bibles.

The British and Foreign Bible Society is improperly accused of being defective in another respect;—we mean the indiscriminate admission of subscribers. If it were the express object of the Bible Society to promote the ascendancy of the English establishment all over the world, it might be necessary to provide some other test of the disposition of its members, than their readiness to subscribe a guinea. This is the object of the Society for promoting Christian knowledge, and, in the opinion of its members, is a very excellent one. But the object of the British and Foreign Bible Society is to circulate the bible; and this is effected either by enabling individuals to buy it cheap, or by obtaining money from individuals to enable the society to distribute it *gratis*. Now what possible necessity can there be for a test of an individual's character, when nothing is required of him but to buy your books, and enrich your treasury? The *management* of the society might indeed be perverted, like that of the society in Bartlett's Buildings, to purposes very different from its exclusive object: but this is satisfactorily prevented, by employing such a body as *cannot* act in concert for any other purpose whatever. As it appears to us, therefore, that the Bible Society has selected the very best and most unexceptionable of all objects, and is constituted upon a plan which admits every thing favourable, and excludes every thing unfavourable to its accomplishment, we are so far from deeming it *defective*, that we regard it as the noblest and most perfect of all human institutions.

III. The British and Foreign Bible Society, inasmuch as it has but one object, the universal circulation of the Scriptures—and adopts the most promising method of promoting it, the

oblivion of all party distinctions,—is said to be *pernicious* in relation to the interests of the established church. We must beg to observe, that such an incessant unremitting anxiety, such perpetual terrors and alarms, for the safety of the establishment, protected as it is by the learning, the rank, the power, the wealth, the interests, the prepossessions, and the mass of the community, not to mention the promise and providence of heaven, are exceedingly injudicious, and very liable to misconstruction and abuse. It is far more likely to suffer from being constantly made an occasion of uneasiness and affright to the public mind, a bug-bear in the way of improvement, an obstacle to the promotion of designs most obviously good and beneficial, than from any of those remote contingencies and improbable ‘possibilities of evil,’ which occupy and disturb the imaginations of its friends.

The constitution of the British and Foreign Bible Society, says Dr. Wordsworth, ‘affects and embraces a novel union and combination of churchmen and dissenters.’ He cordially allows of such a co-operation for the ordinary duties and charities of life, but would not admit it in any religious concerns. The question is simply, whether the application of this rule should include the circulation of the scriptures, among the ordinary duties and charities of life, or among such of its concerns as are strictly religious. We think this question is answered by deciding, whether a co-operation for this purpose involves any compromise of principle. The limitation of a rule is to be ascertained by the reason of the rule. Churchmen and dissenters may and should co-operate without reference to their disagreement in religious opinions, so far as those opinions are not concerned. Religious parties disagree in their explanations of the bible: they cannot co-operate here, without dissension on the one hand, or a sacrifice of principle on the other; here they should not co-operate. They agree upon the duty of circulating the bible: here there is no room for dispute, or compromise: here they should co-operate.

Dr. Wordsworth objects to this ‘novel union and combination,’ (which, indeed, is not so ‘novel’ as he would represent,) on the ground of its tending to reduce the national church from its pre-eminence to a level with the separatists. (p. 112.) If he insists upon this objection, he must retract his own allowance of co-operation in the common offices and employments of life. The members of the establishment might as well pretend to pre-eminence, as such, in the distribution of soup or the sale of groceries, as in the circulation of the bible; and would forfeit it as much by indiscriminate association for one purpose as the other. Every argument Dr. Wordsworth alledges against this ‘liberal basis,’ this principle

of co-operation in the case of the Bible Society, would equally apply in those very cases in which he deems it admissible. The Bible Society is, in its operations, a secular institution, a mere trading company; though its motives and its gains are purely religious. The questions that come before it are not of a theological, but a commercial aspect; questions of ways and means, of collections and grants, of translation and printing. In transacting business of such a kind, the churchman and the dissenter may surely forget the difference in their religious views and civil privileges. In transacting business for such a purpose, they may surely indulge a spirit of Christian sympathy and affection. The churchman does not pretend that his is a better bible, or that he has a greater right to give it away. If his 'pre-eminence' is ever recognized in such a situation, distinct from his civil rank, (which is invariably the case, in the Bible Society,) it can only be in the same way that it is often recognized in the common affairs of life, when supported by personal respectability. The 'pre-eminence' of churchmen, as well clerical as lay, would, we are persuaded, be far more respectfully and cordially acknowledged by dissenters, if their collective character were drawn from sketches taken at the sittings of the Bible Society. If Dr. Wordsworth had known any thing whatever of these meetings, he would scarcely have printed the following sentences.

'The dissenters having succeeded in drawing us down from our vantage ground, to put off our armour (even to slight and despise it) and to place ourselves side by side, with the lowest of their sects, may for a time seem pleased and satisfied, and profess to like our company. But they cannot hold long. I am greatly deceived if there be not some restless spirits among them, who will in due time find out, that we must humble ourselves much lower before we can be in all respects fit associates for them. We have a great deal more to give up besides our principles; and which they will then, perhaps, feel emboldened to tell us with unanswerable argument, and strength sufficient to assert it, that it is much more unfit we should not divide and share with them.' p. 113.

Another way in which the operation of the Bible Society is to be injurious to the church, is by diminishing the funds or retarding the growth of the Society for promoting Christian Knowledge. Without entering into the calculations of Mr. Dealtry or Dr. W. upon this subject, we shall only state, that the number of new subscribers to the Society in Bartlett's Buildings in each of the first three years after the institution of the Bible Society, appears to have been rather smaller than in the three years preceding that period; but that in both the last two years, 1807—8, and 1808—9, reckoning up to the Spring, it has been much greater than

at any former period. It should seem probable, from this statement of the fact, that at first the new institution attracted a few, who, it may be *supposed*, would otherwise have joined the old one: but that it has inspired the torpid frame of the venerable Society with such emulation, and its friends with such solicitude, as already to have made ample amends. Nothing can be more tedious than canvassing numerical statements: but we will just submit to Dr. Wordsworth, that he has rather strained the evidence of his figures. The number of new subscribers in the five years ending 1794, was 567; in the next, 583, making an increase of 16: in the third lustre, ending at the institution of the Bible Society, the number was 1101, making the large increase of 518 in the whole; during the fourth, subsequent to the institution of the Bible Society, the whole number was 1120, making an increase says Dr. W. of only the 'poor number 19.' If he adverts to the excess of the second period over the first, he will find it only 16; and it is rather unreasonable and unfair to attribute it to the Bible Society that the excess of the fourth period above the third was not as great, contrary to all probability, as the large excess in the third period above the second—amounting to 518. We have no doubt it will appear that Lord Teignmouth and his associates have proved incomparably better friends to the Society in Bartlett's Buildings, by setting an example of zeal and activity, and kindling up its latent energies into a sort of rejuvenescence, than if they had solicited admission into its languid body (the very existence of which was then unknown to the noble lord), and incurred suspicion and disgust by fruitless efforts to recover it from its lethargy.

The Bartlett's Buildings Society, however, is not only to be injured in the number, but in the *quality* of its candidates for admission. The accession of the 1101 persons who were admitted in the five years preceding the foundation of the Bible Society, undoubtedly proceeded from 'pure good will' to the institution; whereas many of the 1120 who have been added since that event, have been prompted by dislike and disapprobation of the Bible Society! For the benefit of the incredulous, we will transcribe Dr. Wordsworth's own expressions.

'I cannot so highly prize that patronage which comes to us in the way of rivalry, striving, and hostility.'—'The harm which is done by your Society in tending to destroy the *simplicity, purity, and peaceableness of the motives from which the patronage to ours might otherwise have flowed*, and the tendency which you have in some degree to taint our proceedings with a portion of the sour leaven of 'emulations, strife, and envyings,' is, in my opinion, far more than sufficient to outweigh the ad-

advantage which can arise to the common cause of good, by any pecuniary accessions which may thus accrue to us !' pp. 72—73.

On this, we must beg leave to say two or three words. One part of the extract is something like a contradiction. The purity of the motives from which patronage *would* have flowed, cannot have been injured by the Bible Society. If the accession of any individual *did* proceed from ill will to one society, it is very strange to say it *would* have proceeded from good will to the other. Patronage may, however, have flowed to the old Society, in consequence of dislike and jealousy of the new, which otherwise would *not* have flowed at all. But for this in future there is an easy remedy. One should have hoped, indeed, that the requisition of a certificate that the candidate is 'of an *humble, peaceable, and charitable* disposition,' together with the rigorous ordeal of a ballot on the election of the candidates thus certified, would have been a sufficient security for the rectitude of his motives. As the fact, unhappily proves that all this precaution is unavailing, let the testimonial, in future, conclude with expressing a belief that the candidate is not actuated by ill-will to the Bible Society. We cannot help adding, by way of contrast to the nice and jealous scruples of Dr. Wordsworth, the following passage from the pen of a very eloquent and worthy advocate of the Bible Society.

'We could point to instances where zeal has 'unexpectedly discovered itself; where persons, *impelled at first possibly by lower motives*, have caught a better feeling within the walls of the institution (i. e. the Bible Society;) where the mere pursuit of a sacred object appears to have sanctified the mind; where men, handling the bible, have become imbued with the principles of the bible; where, acting at first as mercenaries, they have, by contact with noble spirits, come to act as freemen.' *Christian Observer*, Dec. 1810.

The new Society, it is said, has likewise injured the established church, through the medium of the old, by impairing its relative importance and ascendancy. This relative importance, however, may easily be maintained, by using the proper means for increasing its absolute importance; and it should rather thank, than reproach an institution, which has excited it to these salutary efforts, and occasioned this extension of its power and utility.

The Bible Society, according to Mr. Sikes,—we are almost ashamed to mention such an argument—is injurious to the established church, because though it gives the bible only without comment in its collective capacity, yet as it gives it through the hands of its various members, and some of them may be Socinians, Calvinists, or Quakers,

they may circulate it with 'suitable sets of tracts and comments,' or, says Mr. Spry, with a 'commentary in their mouth,' so as to make it 'speak, not the truth as it is in Jesus, but Socinianism, Calvinism, or Quakerism!' Why has not the Bible Society framed some law, or the legislator enacted some penalty, to prevent all but "sound churchmen" from buying cheap bibles? If they are not prohibited from procuring them at all, they may as well be allowed to buy at one warehouse as another,—especially to buy genuine versions without heretical comments. But even if such a prohibition were in force, the church would be in danger, unless all but "sound churchmen" were restrained from giving tracts. The Calvinists, Socinians, and Quakers have only to lay out their money in tracts, dodge Mr. Sikes about his parish, and leave one of their tracts wherever he leaves one of his bibles. That moment the sound churchman's bible "promotes heresy and schism;"—all the precautions at Bartlett's Buildings are instantaneously set at nought, and the venerable Society for promoting Christian knowledge 'equally promotes Calvinism, Quakerism, and Socinianism!'

The Bible Society, by promoting the circulation of the Scriptures, diminishes the reverence of the people for their authorized ministers, and weans them from the good old custom of seeking the law at the mouth of the priest. We will transcribe part of Mr. Sikes's remarks upon this subject, for the reader's amusement.

'In the sacred history, whenever it is proposed by Providence to propagate the gospel, it is done, not merely by dispersing copies of the scriptures, but by the instrumentality of authorised ministers who bring the scriptures in their hand. When Cornelius was favoured by an heavenly vision, his directions were not to *send and procure the scriptures!* but "*send to Joppa, and call for one Simon, whose surname is Peter; he shall tell thee what thou oughtest to do.*" And who was this Peter? No lay-preacher, no leader of a sect or schism. He was a regularly ordained minister of the church!!' *Second letter, p. 35.*

The Bible Society is evidently a dissenting institution, and, therefore, hostile to the church; which is proved in various ways. It is classed with institutions supported by dissenters, in an anonymous and unauthorised publication, called the Dissenters' Almanac. It prefixes the title *reverend* to the names of ministers not of the establishment, for which it has the precedent of the society in Bartlett's buildings. It has only the patronage, at present, of *seven* prelates, (Mr. Sikes says *five*;) and of *fourteen* noblemen, (Mr. Sikes says *half a dozen*.) It undertook an edition of the Welsh bibles after the old society's was begun, in express rivalry and hostility, and committed it

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into the hands of a noted leader of the sectaries; so say all its opponents, and what they all say is untrue. It is worthy of remark, however, that the Society for promoting Christian Knowledge, in 1768, was not so scrupulous, but furnished the dissenting Society for promoting Religious Knowledge among the Poor, with five hundred of their Welsh bibles at cost price. If the Bible Society is not already a dissenting institution, it will speedily, beyond all doubt, become such; for it admits dissenters, and 'they will, and it is natural for them to endeavour to gain the ascendancy, and to supplant us' (says the R. R. bishop of London,) 'whenever they find an opportunity.' It is right that prophecies of this kind should be uttered by infallible lips, inasmuch as they appear, from every consideration of fact and reasoning, utterly improbable. The constitution of the society effectually precludes the ascendancy of the dissenters, unless it is supposed that one half of the committee, the presidents, vice-president, and clergy, who are all intitled to vote, resolve to absent themselves for this express purpose. The charge against the society, and particularly its dissenting members, of *intending* to pervert it in some inexplicable manner for the subversion of the church, is of a nature not to be answered but despised.

Dr. Wordsworth is very apprehensive that this institution will actually prove hostile to the interests of Christian charity; that at length its members will quarrel and separate, though on what conceivable occasion, or for what possible end, he has omitted to suggest. Their boasted constitution, he says, 'does of itself betray their suspicion, distrust, and jealousy of one another.' (p. 147.) And as for what Lord Teignmouth says of the '*singular phenomenon* of an assemblage of Christians of various sects, cordially uniting together in Christian charity,' this he considers as an admission that 'it is plainly all they can do to dissemble their astonishment, that they should be so meek and tame when they meet together, and that the vast assembly should depart without some tremendous explosion!' (p. 148.) There are two ways in which Dr. W. might be undeceived upon this subject. One is, by coolly reflecting that the 'vast assembly' have but one object in meeting together, that they have no inducement to be otherwise than 'meek and tame,' and have the strongest reasons for being gentle and affectionate. The other expedient is, for him to attend one of these meetings himself, to witness the scene and partake the sensations, described in such glowing terms by Mr. Dealtry. See Vindication, p. 118.

Dr. Wordsworth has brought forward with great solemnity a list of societies which he considers connected with the British

and Foreign Bible Society, and forming altogether an extensive system of hostility to the church. The ground of this fearful denunciation is neither more nor less than the simplicity of their object; and that in endeavouring to promote the instruction of the poor by religious tracts, or the education of the young in Sunday Schools, by the gift of bibles, testaments, and spelling books, they do not, at the same time, endeavour to promote the ascendancy of the establishment.

This ascendancy is the first, if not the sole, object, in Dr. Wordsworth's mind; *nec viget quicquam simile aut secundum*. The slightest possibility that its interests may be impaired, or impeded, is sufficient to disgust him with the greatest certainties of doing good. According to his principles, no churchman can properly engage in any charitable design which may advance the spiritual interests of men, unless that design is expressly calculated to promote the exclusive influence of the established church. The promotion of our common Christianity, or those essential and important doctrines in which the pious of all denominations accord, is with him not only an inferior advantage to the promotion of Christianity as it is maintained by the establishment, but is scarcely any advantage whatever, and perhaps should rather be considered as an evil. Whoever is not for him is against him; and a neutral is far worse than a foe. Of so much more importance to the human race, in his estimation, are those points in which the best of men differ, than those in which they agree.

The connection of the Bible Society, however, with these dangerous institutions, is nothing more than this; that many individuals who subscribe to the one, subscribe also to the others. The Bible Society is probably connected in this way with every considerable institution in the kingdom. But it holds no connection with them as a Society; shares in none of the inconveniences or pernicious tendencies with which they are charged, is responsible for none of their proceedings, and renders them no peculiar encouragement or support. If they misconceive or violate their professed principle of neutrality, the Bible Society is no partaker of the sin; it is as guiltless, and as incapable of being guilty, as the several insurance offices or canal companies, of the same liberal and neutral character, in which they may be respectively concerned.

Dr. Wordsworth has condescended to rank our humble labours among those pernicious undertakings with which the Bible Society is thus ominously connected. We are not surprised that, to him, we should have appeared forgetful of our principle of neutrality, which must in fact be again violated, in his account, by our feeble support to an institution which he regards as prejudicial to the church. Dr. W. will

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Dr. Wordsworth has brought forward with great solemnity a list of societies which he considers connected with the British

and Foreign Bible Society, and forming altogether an extensive system of hostility to the church. The ground of this fearful denunciation is neither more nor less than the simplicity of their object; and that in endeavouring to promote the instruction of the poor by religious tracts, or the education of the young in Sunday Schools, by the gift of bibles, testaments, and spelling books, they do not, at the same time, endeavour to promote the ascendancy of the establishment.

This ascendancy is the first, if not the sole, object, in Dr. Wordsworth's mind; *nec viget quicquam simile aut secundum*. The slightest possibility that its interests may be impaired, or impeded, is sufficient to disgust him with the greatest certainties of doing good. According to his principles, no churchman can properly engage in any charitable design which may advance the spiritual interests of men, unless that design is expressly calculated to promote the exclusive influence of the established church. The promotion of our common Christianity, or those essential and important doctrines in which the pious of all denominations accord, is with him not only an inferior advantage to the promotion of Christianity as it is maintained by the establishment, but is scarcely any advantage whatever, and perhaps should rather be considered as an evil. Whoever is not for him is against him; and a neutral is far worse than a foe. Of so much more importance to the human race, in his estimation, are those points in which the best of men differ, than those in which they agree.

The connection of the Bible Society, however, with these dangerous institutions, is nothing more than this; that many individuals who subscribe to the one, subscribe also to the others. The Bible Society is probably connected in this way with every considerable institution in the kingdom. But it holds no connection with them as a Society; shares in none of the inconveniences or pernicious tendencies with which they are charged, is responsible for none of their proceedings, and renders them no peculiar encouragement or support. If they misconceive or violate their professed principle of neutrality, the Bible Society is no partaker of the sin; it is as guiltless, and as incapable of being guilty, as the several insurance offices or canal companies, of the same liberal and neutral character, in which they may be respectively concerned.

Dr. Wordsworth has condescended to rank our humble labours among those pernicious undertakings with which the Bible Society is thus ominously connected. We are not surprised that, to him, we should have appeared forgetful of our principle of neutrality, which must in fact be again violated, in his account, by our feeble support to an institution which he regards as prejudicial to the church. Dr. W. will

allow us to say, that his statements of fact respecting our publication are grossly erroneous; and that, with all our respect for his intellectual and moral qualities, his opinions on the conduct of it, or on any other subject within reach of his extravagant prejudices and chimerical terrors, are to us extremely insignificant.

We are but too conscious of the imperfect manner in which we have exhibited this dispute. If it is possible that one of our readers, from a just solicitude for the establishment, should conceive any of the foregoing objections not sufficiently removed, we can refer him with entire confidence to the masterly performance of Mr. Dealtry. It is one of the most complete and decisive productions to be met with in the annals of controversy; and does as much honour to the acuteness and enlargement of his perceptions, as to the generosity and benevolence of his heart. It will soon be our duty to consider his merits in another department of literature, and to number him among those privileged and estimable individuals, who combine the philosopher with the philanthropist.

We anticipate nothing but good as the result of this controversy. The objections so often whispered and hinted in private, without hazard of meeting a refutation, are now fully before the world, with all the advantage they could derive from an able and dexterous, if not a graceful disputant. The arts of an advocate have been resorted to with little reserve or scruple, and every method has been tried of misleading the judgement by sophistry, or overawing it by an insurrection of the passions. Bigotry, however, has been provoked from its retreats; *excessit, evasit, erupit*; it is exposed before the public; and compelled to abide a contest which in open day never terminated in its favour. The misconceptions and prejudices of all good men will speedily give way; and none will refuse their approbation to the Bible Society, but those who withhold their homage from the Bible. All nations shall come to its light. They will find it enthroned far above the ordinary limits and conflicting passions of our earthly nature, and extending its benefits to every spot of the globe; the most simple, incorruptible, and powerful agent, that ever contributed to the happiness of man; the sun of the moral atmosphere, the centre and focus of celestial illumination.

Art. X. *Latin Synonyms, with their Significations, and Examples taken from the best Latin Authors.* By M. J. B. Gardin Dumesnil. Translated into English, with Additions and Corrections, by the Rev. J. M. Gosset. 8vo. pp. 720. Price 14s. Payne, Lunn, &c.

THE high and deserved popularity of this work in its original form supercedes all further recommendation. We introduce this brief notice

of it, for the sake of apprizing some of our readers, who might not otherwise have received the information, of the eminent utility to be derived from the learning and labours of M. Dumesnil (late Principal of the College of Louis le Grand in the University of Paris,) for the correct understanding of Latin authors, and a command of the delicate proprieties of Latin composition. The only *desideratum* that occurs to us is, that the quantities of the doubtful syllables should have been marked, in the words which form the titles to the several articles, or in the Alphabetical Index. A single article, out of the 2541 contained in the volume, will be a sufficient voucher for our earnest recommendation.

Abstinentes. Continentes. Temperantes. Temperatus. Modestus. Moderatus.

ABSTINENS, (tenere abs) *that abstains, is said of things that are out of us, and especially of the property of other people.* Abstinentes ducentis ad se cuncta pecuniæ. Hor. CONTINENS, (tenere cum) *continual, without intermission or interruption.* Longum agmen nec continens. Liv. *Figuratively it is used when speaking of our natural appetites and faculties.* Continentia in omni victu, omnique cultu, corporis tuendi causa cernitur. Cic. Nulla re facilius conciliatur benevolentia multitudinis, quam abstinentia & continentia. Id. Esse abstinentem, continere omnes cupiditates, præclarum est. Id. Vix prorsus abstinens erit qui satis continens non fuerit. Abstinentia *is properly used when speaking of diet.* Abstinentia mitigare febrem. Quint. TEMPERANS, *used actively, properly signifies moderating strong things by intermixing them with mild ones.* Vinum aqua temperans. Hor. *Figuratively;* Vim consilii temperans. Cic. Temperans, *an adjective, signifies him who wisely regulates his desires, even in the use of lawful things; a man free from all excess.* Temperantia in prætermittendis voluptatibus cernitur. Cic. Temperantiores a cupidine imperii. Liv. Temperans *is said of all desires, and continens particularly of pleasures.* TEMPERATUS, *moderate, temperate.* Vim temperatam Di quoque provehunt in melius. Hor. MODESTUS, (in modo stans) *moderate, that keeps within due bounds, reasonable through habit or natural temper.* Modestia est in animo, continens moderatio cupiditatum. Cic. Negare cupidis, modestis etiam offerre quod non petierint. Phæd. MODERATUS, *moderate, ruled by some particular consideration, or in a particular circumstance.* Contumeliis impetitus moderatum se præbuit. Cic. Moderatus et temperans homo. Id.

Abstinentes	is in opposition to	Rapax.
Continentes	- - -	Luxoriosus.
Modestus	- - -	Petulans.
Moderatus	- - -	Effrenatus.
Temperans	- - -	Libidinosus.

Art. XI. *Dramatic and narrative Poems.* By John Joshua Earl of Carysfort, K. P. In two volumes, 8vo. pp. 392, 336. Mackinlay,

LORD Carysfort has long held a distinguished rank among that unhappily small portion of our aristocracy, who pass their time in honourable labour, and devote a share of their affluence to the encouragement of genius, and the relief of distressed talent. The volumes before us discover, if not the fervid aspirations of the "muse of fire", at least strong indications of an accomplished mind, and of a pure and classic taste.

The *Dramatic Poems* occupy the first volume. They are four in number.

Vol. VII.

2 A

ber, and bear the following titles, which sufficiently indicate their respective subjects: 'Caius Gracchus', 'Monimia', 'The Fall of Carthage,' and 'Polyxena'. They are evidently formed upon the antique models, and possess many of the excellencies, but certainly more of the defects, of the French school. They are well conceived, and accurately planned: and the versification is critically correct: but they drag languidly on; and there is neither pathos to interest, nor energy to stimulate the mind.

The *Narrative Poems* display dexterity and gracefulness of invention, and a higher power of versification,—partaking somewhat of the richness and continuity of Dryden. The subject of the first, the *Revenge of Guendolen*, is borrowed from the fabulous times of British history: it is written in blank verse, and professedly to try the effect of the northern mythology in a composition of the narrative kind. We cannot, however, compliment his Lordship on any very extraordinary success in this arduous attempt; and are indeed of opinion, that the bard is yet to come, who shall skilfully interweave the gloomy scenery, and terrible agency of the Scandinavian superstitions, into the polished and regular texture of modern poetry. The second poem, the *Bower of Melissa*, is an elegant fairy tale, the hero of which, in consequence of having relieved Melissa from imminent peril, is exposed to all the dangers and temptations that the wit and malice of the false magician, Archimago, are able to invent; but who, after the average quantity of adventures, by the aid of the beneficent fay, is finally triumphant. The last poetic tale is versified from the story of Zeyn Alasnam, in the *Arabian Nights Entertainments*. It is in rhyme, and partakes of the merits and defects of the preceding.

Art. XII. *The Storm Improved*; by John Clunie, M. A. Published by Request. 12mo. pp. 100. price 2s. Baynes, Ogle. 1810.

THIS performance was occasioned by the author suffering shipwreck last November; the substance having been delivered in an extemporaneous address to the crews of several vessels which had shared in the same calamity. Mr. Clunie describes the storm, and the feelings it produced at the time, in glowing terms; and introduces much useful reflection, in the way of 'Spiritualizing' or 'improving' the event. The work has many claims to attention from the serious and candid reader.

Art. XIII. *A Discourse on the immoderate Use of Vinous Liquors*, and the fatal effects thereof on the Life, the Health, and Happiness of the Inebriate, by a real Friend to the Thoughtless. 8vo. pp. 25. price 1s. Peterborough, Jacob; Longman and Co. 1810.

WE are afraid this discourse is rather too weak and watery to succeed in a contest with vinous liquors. It is harmless, unquestionably; but has neither flavour, body, nor spirit. The benevolent intentions of the reverend author should not, however, pass without commendation.

Art. XIV. *The Cause and Cure of a wounded Conscience*. By Thomas Fuller, D. D. Author of the *History of the Worthies of Devon*, &c. 12mo pp. 124. Longman and Co. 1810.

THIS judicious and striking tract was well worthy of republication and may be perused by many, with great advantage.

Art. XV. *An Account of the British Settlement of Honduras*; illustrated by a Map. By Capt. Henderson, of His Majesty's 5th West Indian Regiment. 8vo. Price 7s. Baldwin. 1810.

IN this unostentatious but respectable volume, Capt. Henderson, who was for some time stationed at the settlement he professes to describe, and who thinks it has not yet received its due share of attention takes a brief view of its natural history, and its commercial and agricultural resources; to which he has subjoined some sketches of the manners and customs of the Mosquito Indians, and the journal of a voyage to the Mosquito shore

Art. XVI. *Letters* respecting the Restrictions laid upon Dissenting Teachers, the Qualifications required of them, and the Privileges granted to them, written and sent to the Right Honourable Lord A, B, C, D, E, F, G, H, I, J, K, L, M, N, O, P, Q, R, S, T, U, V, W, X, Y, Z. By the Rev. William Hett, M. A. Prebendary of Lincoln, 8vo. pp. 69. Price 2s. 6d. Rivingtons. 1810.

THE 'gentle dulness' of these abecedarian Letters is so irresistible, that we cannot find it in our hearts to expose their bigotry.

Art. XVII. *Mavor's Catechisms*, in Two Volumes. Vol. I. containing the Mother's Catechism. The Catechism of Health, of general Knowledge, of the History of England of Universal History. Vol. II. containing the Catechism of Geography, of animated Nature, of Botany, of the laws and constitution of England, of the Bible. For the use of Schools and Families. 2 vols. 12mo pp. 360, 360. Price 10s. 6d. boards, or separately 1s. each. With a liberal allowance to Schools and Traders. Lackington and Co. 1810.

HAVING already given an opinion on the first of these Catechisms, we shall only add that the following ones are somewhat less obnoxious to censure, though by no means intitled to particular regard.

Art. XVIII. *A Sermon preached in the Church of St. Chad, Shrewsbury.* By the Rev. John Eyton, A.M. Vicar of Wellington, Salop On Sunday, Nov. 11th, 1810. 8vo. pp. 20. Price 1s. G. Robinson, 1810.

THIS discourse is founded on Acts xix. 20. 'So mightily grew the word of God and prevailed.' Mr. E. first points out as causes most generally and effectually contributing to the growth and prevalence of the Word of God, an enlightened and faithful ministry—a becoming and consistent conduct on the part of Christ's disciples—and a careful attention to the religious instruction of youth. He then proceeds to 'make some observations with a view to demonstrate that of all events there is none more devoutly to be desired, than that the Word of God should mightily grow and prevail among us'—whether we regard it merely in a political point of view, or as connected with the salvation of the souls

of men. The discourse was preached on occasion of a 'collection being made for the support of the boys' Sunday-school, established in the parish of St. Chad.' It is not perhaps unnecessary to add, that it is published by request.

Art. XIX *An Essay on the Use of a Regulated Temperature in Winter-Cough and Consumption*: including a comparison of the different methods of producing such a temperature in the chambers of invalids. By Isaac Buxton, M. D. Physician to the London Hospital, and to the Surry Dispensary. 12mo. pp. 176. Price 4s 6d. bds. Murray, 1810.

REGULATED equable temperature, in the opinion of Dr. Buxton, is a remedy of the utmost importance in pulmonary complaints, which is, notwithstanding, very rarely employed in the treatment of those complaints, and the merits of which have not been hitherto sufficiently appreciated. He has endeavoured, therefore in the Essay before us to recommend this useful but neglected auxiliary to the attention of the medical practitioner; and 'so far to remove objections to its employment from the minds of patients, that, when proposed by a professional attendant, it may not be considered as an untried, unpromising experiment.' We are inclined to think the experiment is rather less *novel* than Dr. B. seems to be aware of; but on the whole we have to thank him for a sensible and useful publication.

Art. XX. *A Sermon preached before a Country Congregation*, on Sunday, Nov. 18, 1810, in consequence of the Thanksgiving, then ordered for the late abundant crop, and favourable harvest. 8vo. pp. 23. Price 1s. 6d. Hatchard, 1810.

THE most striking indication of good sense about this well-meant and harmless sermon, is its being published anonymously.

Art. XXI. *A Treatise upon the Art of Flying*, by Mechanical Means, with a full Explanation of the natural principles by which Birds are enabled to fly; likewise Instructions and Plans for making a flying Car with wings, in which a man may sit, and by working a small lever, cause himself to ascend and soar through the Air with the facility of a Bird. Illustrated with Plates. By Thomas Walker, Portrait Painter, Hull. 8vo. pp. x. 67. Longman, and Co. 1810.

WE have read this new and last treatise on the art of flying very attentively. We think the author is just about as ingenious as most of his predecessors in the cultivation of the same art, and just about as successful. It is our decided opinion, that whenever he constructs the car he describes, which is to support and be supported by a steam engine, he will be able to fly with it exactly as well as he can without it. If he should, however, effect his object, and travel at the proposed rate of fifty miles an hour, we hope he will spend his first leisure afternoon in flying from Hull to London, to convince us of our mistake; and we assure him we shall with great delight throw open our garret window, to receive him on so happy an occasion.

ART. XXII. SELECT LITERARY INFORMATION.

** * Gentlemen and Publishers who have works in the press, will oblige the Conductors of the ECLECTIC REVIEW, by sending information (post paid,) of the subject, extent, and probable price of such works; which they may depend upon being communicated to the public, if consistent with its plan.*

In the press, and speedily will be published, the authorized Version of the Book of Psalms, corrected and improved, and accompanied with notes critical and explanatory. By Samuel Horsley, LL. D. F. R. S. F. A. S. late lord bishop of St. Asaph; with a Prefatory Essay on the Nature, Design, and Subject of the Book of Psalms. By the Rev. Heneage Horsley, A. M., Prebendary of St. Asaph. and late student of Christ's Church, Oxon. This work will form one large quarto volume: to be printed on the finest royal paper, with beautiful types,—the text of the Psalms with the type called great primer, and the notes, including Greek and Hebrew quotations, with pica. Price two guineas and a half. Names for the work to be received by Mr. Hatchard.

The Rev. Thomas Scott, Rector of Aston Sandford, Bucks, is preparing for the press, detached remarks on a Refutation of Calvinism. By the Right Rev. George Tomlin, D. D. lord bishop of Lincoln and dean of St. Pauls.

Dr. Whitaker, the historian of Whalley and Craven, has in the press, an edition of Piers Plowman; printed from MSS. of higher antiquity than any which have been collated, and forming a text entirely different from that of Crowley, together with a prefatory dissertation, a paraphrase, glossary, and notes.

Richard Fenton, Esq. F. S. A. has in the press, in quarto, a Historical Tour through Pembrokeshire.

Mr. James Montgomery, author of the Wanderer of Switzerland, has a poem in the press, entitled the World before the Flood.

Sir George Alley, M. D. of Fermoy, is preparing for the press, Reports of the Utility and Employment of Mercury, in the treatment of inflammatory and other diseases, in which the exhibition of that remedy has been neglected, or considered as inadmissible.

Mr. R. Lugar has in the press, in quarto, Plans and Views of Buildings executed in England and Scot-

land, in the Grecian and castellated styles.

A view of the present state of Sicily, its Rural Economy, Population and Produce, from a late Survey of the Professor of Agriculture at Palermo; with observations on its general character, [commerce, revenues, &c. by a British officer, serving in the Mediterranean, will be published in the course of the ensuing month, in quarto.

In a short time will be published, an octavo edition, in three large volumes, with all the plates contained in the quarto edition, of Voyages and Travels, to India, Ceylon, the Red Sea, Abyssinia, and Egypt, in the years 1802—1806. By George Viscount Valentia. A fourth volume in quarto on royal paper, will contain seventy two plates, Maps. Price in boards 4l. 10s.

Mr. J. Churchill has issued proposals for printing by subscription, price 3s. 6d. in boards, an Essay on Unbelief: describing its nature and operations, and shewing its baneful influence, in preventing a cordial reception of the gospel, and in distressing awakened and renewed souls.

The new translation of Calvin's "Institutes of the Christian Religion," already announced in this work as in forwardness, is now ready to be put to press, and the proposals for publication are intended to be issued the beginning of this month.

The Rev. David Blair will shortly, publish a Universal Grammar of Arts, Sciences, and General Knowledge.

The Dev. G. F. Nott has in the press the poems of Henry Howard, earl of Surry, of Sir Thomas Wyatt, the elder, and of uncertain authors, who flourished in the reign of Henry VIII. accompanied with notes, and biographical accounts of the several writers.

The Hon. Annabella Hawke has nearly ready for publication, Babylon, and other poems, in foolscap, 8vo.

Mr. James Perry will shortly pub-

lish, in large quarto, Conchology, or a History of Shells; illustrated by more than 400 specimens, engraved the natural size of the shells, and neatly coloured.

Mr. Kirkpatrick's Embassy to the kingdom of Nepal, by order of the India Company, in a quarto volume, is expected to appear in a few days.

An edition of Pope's Poetical Works, now first comprised in two octavo volumes, will appear in a few weeks.

A new edition of Martyn's Virgil's Georgics is in the press.

The second edition of a Selection of Curious Articles from the Gentleman's Magazine is expected in the course of a month. The editor is now preparing a fourth volume (to be published separately) which will contain Biographical Memoirs, Literary Anecdotes, Characters of Eminent Men, and Topographical Notices.

A stereotyped edition of the Bible in French, collated with the most approved foreign editions, is printing on a superfine paper, in duodecimo, and is in a state of considerable forwardness.

A new and complete edition of Richardson's Works, with a sketch of his life by the Rev. E. Mangin, an eulogium by Diderot, and an original portrait, in 19 volumes crown octavo, is nearly ready for publication.

A new edition of professor Porson's Preface to the Hecuba, from the corrected copy left by him ready for the press, will appear in the course of the month; and new editions of the Plays are in the press.

Early in the ensuing Lent will be published in 1 vol. 8vo. Meditations, and Contemplations on the Sufferings of Christ. By J. Rambach, D. D. late of the University of Gressen. A new, abridged, and corrected edition of the work, as first translated from the German; with a recommendatory preface by the Rev. William Richardson of York.

Mr. Walker the editor of Dr. Rippon's Tunes, has just ready to publish, a Companion to that work, in a volume of the same size. It consists of sixty measures, adapted to Watt's, Rippon's, Lady Huntingdon's, and other Hymns, with set pieces, figured for the organ, &c.

The first volume of the Transactions of the Geological Society, in quarto

with many plates, is in the press and will be ready for publication in the month of May next.

Sir John Carr is about to publish in one volume quarto, Descriptive Travels, in Spain, and the Balearic Isles, during the years 1809, 1810, to be embellished with engravings of views taken on the spot by the author, and executed in the best manner, the volume will contain descriptive sketches of the principal Towns, Cities, Antiquities, Customs, and Manners, of the provinces of Andalusia, Granada, Mercia, Valencia, and Catalonia, including Montserrat, and of the Islands of Majorca, and Minorca, including an account, of the most interesting events which have recently occurred in those Countries.

Colonel William Kirkpatrick's translation of Select Letters of Tippo Sultan, in one volume quarto, with notes and observations, and an appendix containing several original documents, will be published in a few days.

The Hitopadesa in the Sanskrita language, the first Sanskrit book ever printed in Europe, printed at the Library of the Hon. East India Company, will be published in a few days.

Mr. Charles Hardy has ready for publication, a complete register of East India ships, with their officers, &c. from 1760 to 1810, with an appendix containing much useful information, interesting to those concerned in East India Commerce.

A translation of the Art of Preserving all substances, animal and vegetable. By Monsieur Appest, will be published immediately in one vol. 12mo.

A new and improved edition of Dr. Valpy's Greek Grammar will be published in the course of the next month.

On the first of March will be published, engravings (twelve in number, chiefly rural subjects) illustrative of Cowper's Poems, from the Designs of Mr. Westall, adapted in size to the various editions. Price 15s. in a portfolio, or with the Poems, in two volumes small octavo, 2l. 15s. in boards: the two latter sizes are uniform with the illustrated edition of Mr. Cowper's Homer, published last season in four volumes.

We have to announce the speedy appearance of the two Hunting prints of the Fox breaking cover, and the death of the Fox, from the celebrated original paintings by S. Gilpin, R. A. and P. Reinagle, A. R. A. They have

been six years in the hands of Mr. Scott, the engraver.

Speedily will be published a volume of elegant, interesting, and evangelical Letters, of the late Rev. James Hervey, author of *Theron and Aspasio*, &c.

never before printed, illustrative of the author's amiable character, and developing many circumstances of his early history not generally known: they are dated from 1736 to 1752.

ART. XXIII. LIST OF WORKS RECENTLY PUBLISHED.

ANTIQUITIES.

An Historical Account of the Ancient Culdees of Iona, and of their settlements in Scotland, England, and Ireland, 4to. 1l. 11s. 6d.

BIOGRAPHY.

The Memoirs of Mary Anne Radcliffe in familiar letters to her female friend. 8vo. 10s. 6d.

Memoirs of Prince Eugene of Savoy; written by himself, and translated from the original by Fred. Shoberl. Embellished with a portrait, and fac-simile of the author's hand-writing. 8vo. 7s. 6d. boards.

BOTANY.

Botanique, Historique et Littéraire, suivie d'un Nouvelle, intitulée, Les Fleurs, ou les Artistes. Par Mad. de Genlis. 2 vol. 12mo. 10s. sewed. The same work in English, 2 vols. 10s.

CHRONOLOGY.

An Introduction to the Study of Chronology, and Universal History, in question and answer. By William Gillard Hort. 18mo. 4s.

A new Chronology, or Historian's Companion; being an authentic register of events, from the earliest period to the present time: comprehending an epitome of universal history, ancient and modern, with a copious list of the most eminent men in all ages of the world: also an introductory essay on the principles of chronology, the grand divisions of time, remarkable historical eras, &c. By Thomas Tegg. 18mo. 5s. 6d. boards. 6s. bound.

COMMERCE.

The Merchants and Artificers Companion, and Practical Guide to Accounts. By John Harris Wicks, of Eglefield Green, Egham, Surry, 12mo. 3s. 6d. bound.

The Universal Cambist, and Com-

mercial Instructor: being a general treatise on exchange, including the monies, coins, weights, and measures of all trading nations and colonies; with an account of their banks and paper currencies. By Patrick Kelly, L. L. D. 2 vols. 4to. 4l. 4s.

CLASSICAL LITERATURE.

Aristophanis Comœdiæ, ex optimis Exemplaribus emendatæ: cum Versione Latinâ, variis Lectionibus, Notis, et emendationibus. Accedunt deperditarum Comœdiarum Fragmenta, et Index Verborum. Nominum propriorum, Phrasium, & præcipuarum Particularum. A Rich. Franc. Phil. Brunk. 4 vols. 8vo. 2l. 12s. 6d.—royal paper. 4l. 14s. 6d. A few copies splendidly printed in 4to. price 10l. 10s.

EDUCATION.

Les Soirées d'Hiver. An instructive and amusing work for youth, written on a new plan. By J. B. Depping. Embellished with engravings. 2 vols. 12mo. 8s. sewed. The same work in English. 2 vols. 8s.

A Father's Tales to his daughter. By J. N. Bouilly, member of the Philotechnical Society, &c. Embellished with engravings. 2 vols. 12mo. 8s. boards. 9s. bound.

HISTORY.

The tenth volume of the Asiatic Annual Register; or, a view of the History of Hindustan, and of the politics, commerce, and literature of Asia, for the year, 1808. 8vo. 1l. 1s. bds. 1l. 2s. hf. bound.

MEDICINE.

A conspectus of the London, Edinburgh, and Dublin Pharmacopœias, in which are explained, the virtues of each article and medicine, and the doses and diseases for which the several remedies therein are employed. By E. G. Clarke, M. D. Of the Royal College of Physicians, London.

MISCELLANEOUS.

The Philosophical Wanderers; or the History of the Roman Tribune and the Priestess of Minerva; exhibiting the vicissitudes that diversify the fortunes of nations and individuals. By John Bigland. 12mo. 6s.

Observations on Parochial Schools, and on the state of the Clergy of the Established Church. By a Member of the British Parliament. 8vo. 1s.

An Ethical Treatise on the Passions, Part II: consisting of two disquisitions on conduct conducive to happiness. 1. On the influence of virtue, on personal and social well-being. 2. On morality, its nature, laws, motives, &c. By T. Cogan, M. D. vol. 2. 8vo. 7s. 6d. This volume completes the author's Ethical Disquisitions.

Essays, Literary and Miscellaneous. By John Aikin, M. D. 8vo. 10s. 6d.

The Female Speaker; or Miscellaneous Pieces, in Prose and Verse, selected from the best writers, and adapted to the use of young Women. By Anna Letitia Barbauld. 12mo. 5s. bound.

THEOLOGY.

A Series of Discourses on the peculiar doctrines of Revelation. By the late Rev. David Saville, A. M. Edinburgh. Author of Dissertations on the Existence, Attributes, and Moral government of God, &c. &c. 8vo. 10s. 6d.

The second volume of Practical and Familiar Sermons, designed for parochial and domestic instruction. By the Rev. Edward Cooper, Rector of Ham-stall-Ridware, and of Yoxall in the County of Stafford, and late Fellow of All souls College, Oxford. 12mo. 5s.

Ministerial Faithfulness; a Sermon, preached on Sunday Dec. 9, 1810, in the parish church of Uttoxeter, in the county of Stafford, on occasion of the death of the Rev Jonathan Stubbs, M. A. By the Rev. Edward Cooper, Rector, &c. as above. Published by Desire, 8vo. 1s.

A Refutation of Calvinism; in which the doctrines of original sin, grace, regeneration, satisfaction, and universal redemption, are explained, and the peculiar tenets maintained by Calvin upon those points, are proved to be contrary to Scripture, to the writings of the ancient fathers of the Christian Church, and to the public formularies of the Church of England. By George Tomline, D. D. F. R. S. Lord bishop of Lincoln, and Dean of St. Paul's, London. 8vo. 12s.

Select Psalms, in verse; with critical remarks by bishop Lowth, and others, illustrative of sacred poetry. 8vo. 8s.

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ERRATA.

- p. 103 l. 4 from bottom, *after than insert elated.*
- 104 - 12 from top, *for their—read this.*
- 112 - 22 from bottom, *for are surmountable—read was insurmountable.*
- 112 - 12 from bottom, *after by—insert substituting.*
- 113 - 4 from top *for Him—read Ham.*
- 113 last line of note, and p. 116. l. 12 *for Ashkanez—read Ashkenaz.*
- 115 l. 3 from top, *for course—read curve.*
- 115 - 15 from bottom, *for opinions—read opinion; last line but one of note for 27—read 37*
- 116 - 6 from top, *for persuasions—read persuasion*
- 117 - 9 from bottom, *for the people—read a people*
- 145 - 19 from bottom *for acquainted—read unacquainted.*